NOW or NEVER

The *Holy*, *Serious*, *Diligent* Believer Justified, Encouraged, Excited and Directed. And the *Opposers* and *Neglecters* convinced by the light of Scripture and Reason.

By *Richard Baxter*.

To be communicated, by such as [illegible] ability or opportunity themselves [illegible] plead the Cause of *Serious Holiness*, [illegible] mens Conviction.

Luke 7. 35. *But wisdom is justified of all her Children.*
Nihil est ad defraudandum Puritate tutius, ad dicendum Veritate facilius. Amb[illegible]

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THE PREFACE.

IT is a question more boldly than accurately debated by many, [*Whether a man may not be saved in any Religion, that is faithful to the principles of it by serious diligent practice?*] The true Solution is this: *Religion* is that which men hold and do to serve and please God. 1. If men make themselves a Religion of serving Idols or Devils instead of God. 2. Or if they place their service to God himself in things that are evil (as what evil is there that some men have not brought into their Religion, and fathered upon God?) the more *diligent* such men are in their Religion, the more they sin. 3. Or if they make themselves a Religion of irrational ludicrous ceremonies, their greatest diligence in this will not save them. 4. Or

if they hold all the Essentials of the true Religion, except some one, it cannot save them while *one* thing is wanting which is *Essential* to that Religion, and so necessary to Salvation (which is the case of real Heretieks:) For they are not indeed of *that Religion*, if they want that which is Essential to it. 5. Or if they hold all that is *Essential* to the *true Religion* only *Notionally*, and hold any thing with *practically*, which is contradictory and inconsistent with it, the soundness of the *Notional belief* will not save them from the mortal poison of their *Practical* Heresie or Errot.

But, 1. Whosoever holdeth all that is necessary to salvation, and is *serious* and *diligent* in living according thereunto, shall be saved, whatever errour he holdeth with it. For if he be *serious* and *diligent* in the Practice of all things *Necessary* to Salvation he hath all that is *necessary* to Salvation *viz.* in *Belief* and *Practice*; and it must needs follow, that his *Errours* are either not contradictory to the things Necessary which he holdeth and practiseth, or that he holdeth not those *Errours Practically* but *Notionally* as an Opinion, or ineffectual Cogitation in a dream, which provoketh not to action. And in such a case the errour keepeth no man from Salvation.

What is necessary to be believed by them that never hear the Gospel, it so little concerneth us to know, that God had not thought meet to make it so plain to us, as things that more concern our selves. But as it is certain, that without the Attonement, Satisfaction, and Reconciliation made by Christ, and without new terms of Grace to be judged by, and without his Grace for the performance of their part, no man can be saved (that hath the use of reason,) so there is so much knowledge necessary to Salvation, as is necessary, [to engage the heart to love God above all, and sincerely to obey his revealed Will, and to prefer the life to come before the transitory pleasures of this life.] Now if any man can prove to me, that those that never heard the Gospel, can thus love God, and the life to come, and obey sincerely, without the knowledge of the person, life, death, resurrection of Jesus Christ, and the Declaration of the attractive Love and Goodness of God in him, and in the work of our Redemption, then I should believe that such Negative Infidels may be saved: For God cannot damn a sanctified soul, that sincerely loveth him. But if the discovery of the Love of God in our Redemption be so ne-

ceſſary a moral means to engage the hea
(now corrupted by ſin and creature-love
to the true Love of God, that this Lov
cannot be wrought without it; or if Chri
give not his *Spirit* to produce the Love o
God in any but thoſe that hear the Goſpe
and believe in him, then no ſuch perſon
can be ſaved by their Religion. For Chri
is the way to the Father, and no man com
eth to the Father but by him; and the Lov
of God is abſolutely and of its ſelf neceſſar
to ſalvation; and Faith in Chriſt is ſo far ne
ceſſary to ſalvation, as it is neceſſary t
bring men to the Love of God, as pardonin
ſin and reconciled to them.

But if any ſhould never ſo confidentl
conclude, that ſome that hear not of Chri
may be ſaved, yet he muſt needs confe
that the want of this clear and great diſco
very of the Love and Goodneſs of God
in his pardoning Grace, and of the glorio
life which he hath prepared for us, mu
needs make the love of God a very rare an
difficult thing, and conſequently their ſa
vation rare and difficult, in compariſon o
ours.

The Chriſtian Faith, is [*The believin
an everlaſting life of happineſs to be given
God (with the pardon of all ſin) as procur*

by the ſufferings and merits of Jeſus Chriſt, to all that are ſanctified by the Holy Ghoſt, and do perſevere in love to God, and to each other, and in a holy and heavenly converſation.] This is ſaving Faith and Chriſtianity. if we *Conſent* as well as *Aſſent*. All that was *neceſſary* to *Salvation* to be believed, was formerly thought to be contained in the *Creed*, and that was the teſt or ſymbol of the Chriſtian Faith; and Chriſtian Religion is the ſame, and hath the ſame rule, and teſt, and ſymbol in all Ages. But ſince Faction and Tyranny, Pride and Covetouſneſs became the matters of the Religion of too many, *vice*, and *ſelfiſh intereſt* hath commanded them to change the Rule of Faith by their additions, and to make ſo much *neceſſary to ſalvation*, as is *neceſſary* to their affected Univerſal Dominion, and to their Commodity and carnal ends. And ſince Faction entered, and hath torn the Church into many Sects (the Greek, the Roman, the Armenian, the Jacobites, the Abaſſine, and many more) it ſeemeth meet to the more tyrannical Sect to call theſe *ſeveral Religions*, and to ſay that every man that differeth from them in any of their opinions or additions, which they pleaſe to call Articles of Faith, is of another Religion.

* And if the word *Religion* be taken in this sense, and if all that agree in *One Christian Religion*, are said to be of as many *Religions*, as different opinions, in points that some call *necessary*, then I answer the Question thus. He is the true Catholick Christian that hath but *One*, even the *Christian Religion*: And this is the case of the *Protestants*, who casting of the additions of Popery, adhere to the Primitive simplicity and unity: If Papists, or any others, corrupt this Religion with humane additions and innovations, the great danger of these Corruptions, is, lest they draw them from the

* *And yet when they have divided the Church, and damned the greatest part of Christians, and raged with fire and sword against the brethren, they confess themselves that it is no point of faith at all, that it is of* Divine *right that the Bishop of* Rome *is St.* Peter's *Successor, and not only of humane right. And must the Church be divided, and most be damned for not believing or submitting to a* humane Ordinance? *If we be of* many *Religions, is not Popery then a* humane Religion? *The very words of* Smith *Bishop of* Chalcedon, *the chiefest of the English Popish Clergy, are these*: Survey c. 5. "*To us it [sufficeth that "the Bishop of* Rome *is St.* Peter's *Successor, and this "all the Fathers testifie, and all the Catholick Church "believeth; but whether it be* jure divino, *or* humano, "*is no point of faith.*] *And how do their laicks here know what is a point of faith, but by the testimony of of their Priests?*

the found belief and *serious Practice* of that ancient Christianity, which we are all agreed in: And (among Papists, or any other Sect) where their corruptions do not thus corrupt their *Faith* & *Practice* in the true *Essentials*, it is certain that those corruptions shall not damn them. For he that truly believeth all things that are essential to Christianity, & liveth accordingly with *serious diligence*, hath the promise of salvation: And it is certain, that what errour that man holdeth, it is either not inconsistent with true Christianity, or not *practically*, but *notionally* held, and so not inconsistent as held by him: For how can that be *inconsistent* which *actually doth consist with it*?

If a Papist or any other Sectary do seriously Love God, and his Brother; and set his heart upon the Life to come, and give up himself to the merits and grace of Jesus Christ, and the sanctification of the holy Spirit, to be fitted for that Glory, and liveth by faith above the World, and mortifieth the desires of the flesh, and liveth wilfully in no known sin, but presseth after further degrees of holiness, I doubt not of the salvation of that person: No more than of the life of him that hath taken poison but into his mouth and spit it out again, or let down so little as nature and antidotes do ex-

pel: But I will not therefore *plead for poiſo*
nor *take it*, becauſe men *may live* that tha
take it.

Having anſwered this great Queſtio
Reader, I am now come up to the ſubje
of my following diſcourſe, and to tell the
that though it be a great queſtion whethe
ſerious diligence in a corrupt Religion wi
ſave a man, it is paſt all queſtion; and a
greed on by all ſides, that no Religion wi
ſave a man, that is not *ſerious*, *ſincere*, an
diligent in it. If thou be of the *trueſt Rel*
gion in the world; and art not true thy ſel
to that *Religion*, the *Religion* is good, bu
it is none of *thine*. *Objectively* thou art o
a true and good Religion, the things i
themſelves are *true* and good, but *ſubjective*
ly thou art ſincerely of *no Religion* at all: fo
if thou art not *ſerious*, *hearty* and *diligent* i
it, it is certain that thou doſt not *truly* en
tertain it, and make it thine; but it is thy
Book, that have the true *Religion*, or thy
tongue, or *fantaſie*, or *brain*, but not thy
heart: And the beſt meat on *thy table*, o
that goeth no further than thy *mouth*, will
never feed thee, or preſerve thy life. So
certain is the ſalvation of every holy morti-
fied Chriſtian, and ſo certain the damnation
of every *ungodly*, worldly, fleſhly, ſenſua-

list; that I had a thousand-fold rather have my soul in the case of a godly *Anabaptist*, yea, or a Monk, or Fryar among the Papists, that liveth a truly heavenly life, in the love of God and man, and in a *serious diligent* obedience to God, according to his knowledge, than in the case of a Protestant, or whomsoever you can imagine to be rightest in his opinions, that is *worldly*, and *sensual*, and a stranger (if not an enemy) to the *power* and *serious practice* of his own profest *Religion*, and void of a Holy and Heavenly heart and life. If ever *such* a man be saved, the principles of *all* Religion do deceive us.

And certainly such mens *hypocrisie* doth aggravate their sin, and will increase their misery. So many as there be in the world, that profess themselves *Christians*, and yet are not *serious* and *diligent* in their Religion, but are ungodly neglecters or enemies of a holy life, so many *Hypocrites* are in the World. And I wonder that their *consciences* call them not *Hypocrites*, when they stand up at the Creed, or profess themselves Believers: Though the Congregation seeth not [*hypocrite*] written in their *foreheads*, *God* seeth it written on their *hearts*, and those that converse with them may see it written in their *lives*. And yet these men are

the

the forwardest to cry out against *Hypocrisie*: The Devil hath taught it them to stop the *suspition* and the *chase* of conscience, as he hath taught the *greatest Shismatick* or Church-dividers (the Papists) to cry out most against *Schism* and division, and pretend to *unity*. But these shifts do blind none but fools, and forsaken consciences; and the cheat that is now detected by the wise, will quickly by God be detected before all the World, Till then let them make merry in their deceits: who would envy the drunkard the pleasure of an hours swinish sick delight? This is *their portion*: and this is *their time*: As we have chosen and covenanted for *another portion*, we are content to stay the *time* assigned, till God shall tell them and all the world, who was *sincere*, and who the *hypocrite*. For our parts, we believe that he is *most* or *least sincere*, that is *most* or *least serious* in the *practice* of his own profest Religion.

For my part, I must profess that (by the mercy of God) I have made it the work of many a year, to look about me, and think wherein the felicity of man doth indeed consist: And I have long been past doubt (as much as I am that I am a man) that it is not in transitory sensual delights, and that these

are such lean and dry commodities, and pittiful pleasures, leaving men so speedily in a forlorn state, that I am contented that my greatest enemy have my part of them. I have renounced them to God (as any part of my felicity) and I renounce them to men: Let them do with me about these things as God will give them leave. I will have a portion after death, or I'le have none.

And the case is so palpable, that it is my admiration that the contrary deceit is consistent with the nature and reason of a man; and that so many Gentlemen, and Scholars, and Persons of an ingenuous education, can no better distinguish, and can possibly conquer their reason so easily with the presence of sensual delights, and so easily make nothing of that which *will be to morrow* and *for ever*, meerly because *it is not to day*. Well! I must say, the Wisdom and Justice of God is abundantly seen in the Government of the World with the Liberty of the Will, and determining that *all men should speed as they chuse*.

It may be the Reader will say, he expected that instead of writing such popular discourses, I should have *vindicated my self* against the accusations, that in multitudes of Libels and Pamphlets are scattered abroad

against

gainſt me. But doth he think that man is *ſeriouſly a Chriſtian* that is not more zealous for *God* and *Religion*, and the *ſouls of men*, than for *himſelf*? Have I nothing elſe to do with my *time* and *labour*, but plead a cauſe of *my own*, which *God* will ſo *ſpeedily* and *effectually* plead? Will it not be *time enough* to be juſtfied at the Bar and Day of God? I am content that they carry it as they deſire till then (were it not more for their own and other mens ſakes than mine.) I am like to *forſake* my *life and all* for Chriſt, and endure torments if I were called to it, if I cannot endure to be reviled and ſlandered by paſſionate men? Was it nothing that our *Lord* would *not anſwer for himſelf*, when he was accuſed before *Pilate*? Shall *they* be able to *calumniate* under the threatnings of the revenge of Heaven? and ſhall I not be able to be *ſilent* under ſuch a promiſe, as *Matth.* 5. 10, 11, 12. *The ſervant of the Lord muſt not ſtrive*! Our Lord gave us an *example* of *not reviling* again, when we *was reviled*: *He made himſelf of no reputation, but endured the Croſs and contradiction of ſinners, deſpiſing the ſhame.* I confeſs I think when Gods *intereſt*; and the *good of others* doth require it, a man ſhould not be wanting to his *own defence*, and I have long ago *written* that which

which will satisfie the impartial: But when I saw that it is like to tend to *heats*, and set *more on work*, I had rather let men call me all the names they can devise, and voluminously accuse me of any thing that malice shall suggest, than do any thing to *foment contentions* in the Church. But if God convince me that it is *my duty* to detect the *calumnies* of men, it is a work soon done.

But what good will it do the world for me to open the *numerous untruths* that other men have published, or to confute every Script, when all that I converse with are *satisfied already*, and believe not the reproachers; and all the evidence in the world will not satisfie those that *will not read it*, or are resolved by their *malice* or *interest* never to be satisfied?

For my part, I doubt not but God and their Consciences will give them such a Confutation, as shall be sufficient to them and me to end the Controversie.

My work is to plead the Cause of God and Holiness against the profane and sensual world, and no further to plead any Cause of my own, than is necessary to that. If I *must* bear the effects of mens displeasure, I had an hundred times rather it were for pleading for *Holiness*, and *Love*, and *Peace*,

and

and *Concord*, against impiety, uncharitableness, and divisions, than for *defending my self*, or upon the account of *Ceremonies* or *smaller matters*. And if for *these* I bear it, I doubt not of more comfort at the present, much less do I doubt of a better *issue* than false accusers can expect. We shall be shortly upon even ground: The time is short: The pleasures of sin, the triumphs of malice, the sufferings of innocency are but for a moment. I envy them not so short and dark a day: The Judge is at the door that will judge all again, and set all strait, and judge in righteousness. When I am afraid of leaving a noisom and unrighteous world, and ending all my pain and trouble, and being beyond the reach of malice, then I will fear what man can do. Let them keep me out of Heaven, or deprive me of my peace and comfort if they can: If *they* fear not the *threatnings of God* against the malicious and unjust; surely I have less reason to *fear their threatnings*. When they have done their *worst to others*, let them *save themselves* from death if they can: I am devoted to God, and I never yet found cause to repent it: I am resolved to use the *utmost of my power* for the interest of *Holiness*, *Charity*, and *Peace*, and for *Loyalty to the King*, and

obedience

obedience or *patient ſubmiſſion* to ſuperiours: And if yet I bear the fruits of fury, let thoſe that inſult over ſufferers, as if they were therefore guilty or miſerable, remember that we *could* have avoided it if we *would*, and could have found the way of applauſe and proſperity as well they; and that no man *takes* that for his *miſery* which he *chuſeth*! If this *kind* of *preaching* or *writing* offend, could not I have *avoided* it? I am not in *love* with ſuffering from men, nor will I eſcape them at the rates of Gods diſpleaſure. I never think my ſelf in the *higheſt form* of Chriſtians, till I am more *conform* to the *ſufferings of Chriſt*, and have endured more than yet I have.

It is the Chriſtians old Apology in *Tertullian*: [*Quaſi non totum quod in nos poteſtis noſtrum ſit Arbitrium! Certe ſi velim Chriſtianus ſum: tunc ergo me damnabis, ſi damnare velim: Quum vero quod in me potes, niſi velim non potes, jam meæ voluntatis eſt quod potes non tuæ poteſtatis: Proinde & vulgus vane de noſtra vexatione gaudet, Proinde & noſtrum eſt gaudium quod ſibi vendicant, qui malumus damnari quam a Deo exidere. Contra, ibi qui nos ederunt, dolere non gandere debebant, conſecutis nobis quod eligimus.*] *Tert. Apologet. cap.* 39.

That is, "As if all that you can do a-

"gainſt

"gainſt us were not our own choice! (o
"will) Certainly it is becauſe *I will* that
"am a Chriſtian; therefore if *I will* be co
"demned, then thou wilt condemn me
"And when that which thou canſt do a
"gainſt me, thou canſt not do, unleſs *I will*
"it is not now from thy *power* that tho
"canſt do it, but from *my will*: An
"therefore the vulgar do in vain *rejoyce* a
"our vexation. And therefore it is *our joy*
"which they challenge to themſelves, whil
"we had *rather* be condemned than fal
"from God. On the contrary, they tha
"hate us, ſhould grieve and not rejoyce
"while we attain but what we *chuſe*.]

For my part, if the world will needs b
mad, I think both the *laughing* and th
weeping Philoſopher are more excuſable
than he that would be *over-angry* at them, o
over buſie in diſputing with them; ſaith
Seneca [*Quare ſers agri rabiem & phrenetici*
verba? nempe quia videntur neſcire quid faci-
unt. Quid intereſt quo quiſque vitio fiat im-
prudens? Sen. de Ira. l. 3. c. 26. *Anger*
and *Phrenſie* are but ſeveral wayes of a mans
loſing his wit; and therefore he that can
bear with *one*, ſhould ſomewhat bear with
the other: (Though indeed *voluntarineſs*
or involuntarineſs maketh a great diffe-
rence.)

rence.) It is not worth a mans time, and labour, and coſt, to be over-ſolicitous in his own vindication, let the world ſay of him what they pleaſe. [*Multum temporis ultio abſumit: Multis ſe injuriis objicit, dum unam dolet. Diutius iraſcimur omnes quam ladimur.*] *Sen. de Ira. l.* 3. *c.* 27. "Re-"venge takes up a deal of time: He that "complaineth of one injury, objects himſelf "to many. We are all angry longer than "we are hurt.

I have truly given you now the Reaſons, why I rather chuſe to ſpeak theſe common neceſſary things, againſt the Devils party, the ungodly, the enemies, or neglecters of *ſerious Holineſs*, (agreeable to the ſubject of his Majeſties Chriſtian and excellent Declaration againſt Debauchery, at his entrance upon his Royal Government) than to meddle with any of the contending parties of theſe times (who are ſo angry becauſe in obedience to Authority I once endeavoured to reconcile them) or to be unſeaſonable in pleading any cauſe that is my own. And now referring the Reader to this ſhort Diſcourſe, I muſt firſt deſire that he miſunderſtand me not in one or two paſſages. 1. That my citation of the *paſſage in the Hemiſtich*

be

be not taken as if I ſpoke a word againſt it, though I ſay, I dare not my ſelf ſubſcribe it: For though I think my ſelf, that ſeeing a *perſecutor like Saul* may *repent*, and be *pardoned*; a *mocker at Godlineſs* may Repent and be *forgiven alſo*: Yet I am reſolved ſtill to ſuſpect my own underſtanding, rather than to *ſpeak againſt the Doctrine of the Church*.

2. Think it not ſtrange that I reprehend even Miniſters that are ſecret, or open oppoſers of a holy diligence: For our aforeſaid Homily telleth us, as followeth: Hom. for Information, &c. part 2. p. 150, 151. [Examples of ſuch ſcorners, we read in 2 *Chron.* "When the good King *Hezekiah*, in the "beginning of his Reign had deſtroyed Idola-"try, purged the Temple, and Reformed "Religion in his Realm, he ſent Meſſengers "into every City to gather the people to "*Jeruſalem* to ſolemnize the Feaſt of *Eaſter* "in ſuch ſort as God had appointed. The "Poſts went from City to City.—— And "what did the people think ye? Did they "laud and praiſe the name of the Lord that "had given them ſo good a King, ſo zea-"lous a Prince to aboliſh Idolatry, and to "reſtore again Gods true Religion? No, "no; the Scripture ſaith, the people

"laughed

"laughed them to ſcorn, and mocked the "Kings Meſſengers. And in the laſt Chap- "ter of the ſame Book it is written, that "Almighty God having compaſſion on his "people, ſent his Meſſengers the Prophets "to them, to call them from their abomina- "ble Idolatry, and wicked kind of living: "But they mocked his Meſſengers, they "deſpiſed his words, and miſuſed his Pro- "phets, until the wrath of the Lord aroſe "againſt his people, and till there was "no remedy.] —— The wicked peo- "ple that were in the dayes of *Noah* "made but a mock at the word of God, "when *Noah* told them that God would "take vengeance on them for their ſins —— "*Lot* preached to the *Sodomites*, that ex- "cept they repented, both they and their "City ſhould be deſtroyed; They thought "his ſayings impoſſible to be true; they "ſcorned and mocked his admonitions, "and reputed him as an old doting fool: "But God —— burnt up thoſe ſcorners "and mockers of his holy Word. And "what eſtimation had Chriſts Doctrine "among the Scribes and Phariſees? "What reward had he among them? —— "The Phariſees which were covetous, "did ſcorn him in his Doctrine.

O the

"O then ye see that worldly rich men do "scorn the Doctrine of their Salvation; "the worldly wise men scorn the Doctrine "of Christ as foolishness to their understand-"ings. These scorners have ever been, and "ever shall be to the worlds end. For "St. *Peter* prophesied, that such scorners "should be in the end before the latter day. "Take heed therefore my brethren, take "heed; be ye not scorners of Gods most "Holy Word: provoke him not to pour "out his Wrath upon you, as he did upon "those Gibers and Mockers: Be not wil-"ful murderers of your own souls.] Thus far the Homily.

And no marvel if Priests may be guilty as well as people, if it be true that is said by the Church in Homil. 3. against peril of Idolatry, pag. 56, 57. ["But a true Preacher "to stay this mischief, is in very many "places scarcely heard once in the whole "year, and somewhere not once in seven "year, as it is evident to be proved; Fur-"ther it appeareth not by any story of cre-"dit, that true and sincere Preaching hath "endured in any one place above an hun-"dred years.] But it is evident that Images, superstition, and worshipping of Images, and Idolatry, have continued

"many

"many hundred years ——— For preaching "of Gods Word (moſt ſincere in the be- "ginning) by proceſs of time waxed leſs "and leſs pure, and after corrupt, and "laſt of all altogether laid down and left "off, and other inventions of men crept in "place of it. ——— So that Laity and Cler- "gy, learned and unlearned, all ages, ſects, "and degrees of men, Women, and Chil- "dren of whole Chriſtendom (a moſt hor- "rible and moſt dreadful thing to think) "have been at once drowned in abomina- "ble Idolatry, of all other vices moſt deteſt- "ed of God, and moſt damnable to man, "and that by the ſpace of eight hundred "years. So far the Church of *England*.

And though I am far from crediting the many fabulous ſtories in that and ſuch other Books; yet I ſhall recite one inſtance in the life of *Philip Nerius*, the Father of the Oratorians, which ſhall ſhew you, that even among the Papiſts, *holy ſerious diligence* where it is, hath the ſame uſage from the prophane both Clergy and Laity, as in other places, and ſo that every where *Holineſs* is perſecuted by men profeſſing the ſame Religion with thoſe they perſecute.

The meetings of the Oratorians and their exerciſes, ſo like thoſe now abhorr'd by ma-

ny,

ny are by *Baronius* (that was one of them) thus described, as you may see in the life of *Nerius*, p. 45.

"Certainly by the Divine Wisdom was "it brought to pass, that in our times —— "Assemblies were instituted in the City, "much what after the form of those Apostolical Conventions; such especially as by "the Apostle were appointed for discoursing of Divine matters, both for edifying the hearers, and for propagating the "Church. —— It was agreed; that the "*zealous Christians* should meet a dayes at "Saint *Hieroms* Oratory, and there a Religious meeting should be held after this "manner. First; silence being made, "they began with prayer, and one of the "brothers reads some pious lesson. At the "reading of which, the Father used to interpose upon occasion, explaining more "fully, enlarging and vehemently inculcating on the minds of the auditors the things "read, continuing his discourse sometime a "whole hour (to the great satisfaction of "the hearers) dialogue-wise, asking some "of the company their opinions of such a "thing. Afterward, by his appointment, "one of them went up into the desk, raised "upon steps; and made an Oration, with-

"out-

" out flourishes, or varnish of Language, com-
" posed out of the approved and choice lives
" of Saints, Sacred Writ, and sentences of
" holy Fathers. He that succeeded him,
" discourſed after the ſame manner, but on
" a differing matter. Then followed the
" third, who related ſome part of the Church
" ſtory in the order of its ſeveral ages. Eve-
" ry of theſe had his half-hour allotted him,
" and performed all with marvellous delight
" & approbation: Then ſinging ſome Hymn,
" and going to Prayers again, the company
" broke up. All things thus ordered, & ratifi-
" ed by the Pope as far as the times would ſuf-
" fer, the beautiful face of the Primitive Apo-
" ſtolical aſſembling, ſeemed to be revived
" again; whereat all good men rejoycing,
" and many taking their Model from them,
" the like exerciſes of piety were ſet up and
" practiſed in other places.] So far *Baronius*.

If any ſay that this long and zealous exerciſe was not in private houſes; I anſwer, Allow us an Oratory, as the Pope himſelf allowed them, and we had rather far be there than in private houſes: But if any that hinder ſuch from being publick, ſhall then reproach it for being in a leſs publick place, they ſcarce play fair. The Church of *England*, in the third part of the Sermon againſt

peril of Idolatry, pag. 66, 67. saith. "[illegible]
"*Maximinian* and *Constantius* the Emperour
"Proclamation, the places where Christian
"resorted to publick Prayer, were calle
"Conventicles.] See further.

But how were the Oratorians esteeme
and used? In Chap. 16. of *Nerius*'s perse
cutions, after the mention of mens rancou
and railing that maligned him, it follow
page 56. that "The Prelate that was De
"puty of the City, moved by the repor
"of them that bore a spleen to *Philip*, sen
"for him, and reprehended him sharply
"Is it not a shame (saith he) that yo
"who profess a contempt of the world
"should hunt for popular applause, an
"walk through the City guarded wit
"troops, with such nets as these fishin
"for Church-preferments?] When havin
"shrewdly taunted him with such like ex
"pressions, he prohibits him the hearing o
"Confessions for fifteen dayes, and to u
"the customs of the Oratory, but by leav
"first obtained, or to lead about with hi
"any companies of men, threatning im
"prisonment, upon his disobedience: Ne
"ther would he let him depart till he put
"security for his appearance, saying—
"Com

"Come, you do all this not for the glory of "God, but to make a party for your self. —— "Mean time, while the good man was com- "mending himself to God, having intreated "divers religious persons to be instant in "Prayer about this business, one appeareth "and saith —— [This trouble shall be quickly "over, and the work that is begun be more "strongly confirmed, they who resist now, "shall assist hereafter; & if any one shall dare "to oppose it any longer, God shall speedily "avenge it on him; the Prelate, that is your "chiefest adversary, shall certainly dye with- "in fifteen dayes] —— And it fell out pre- "cisely as he foretold: for the Prelate (the "Popes Deputy) relating the proceedings "to his Holiness somewhat partially, died "suddenly. —— No sooner was this blaze of "persecution out, but a much fiercer was "kindled against the Order: For under "pretext of Piety and Religion, some posses- "sed the Pope that the Preachers of Saint "*Hieroms* many times delivered things ri- "diculous and unsound, which argued high "indiscretion or ignorance, and must needs "endanger their hearts. ——

I would not have troubled you with any of these citations, but to let those know that are offended at my reproof of impious Mi-

nisters, that in all places and parties in the world where there is any *serious diligence* for salvation, there are alwayes enemies of the same Profession, even among the Clergy as well as others. The hindering of *Holy Diligence* and *Seriousness*, is the work of the Devil and his Instruments in the World. The promoting it is the work of Christ, and of his Servants. The great actions of the World are but the conflictings of these two Armies, the salvation of the Conquerours and the damnation of the conquered being the end. By this contending for *Faith* and *Holiness*, and bearing the *Cross*, I take myself bound to perform my Covenant of [professing the Faith of Christ crucified, and manfully fighting under his Banner against the Devil, the World, and the Flesh, to my live end.] Reader, thou art engaged to the like as well as I, and shalt be judged accordingly and reap as thou hast sowed. *CHUSE* and *DO* as thou wilt *SPEED*.

The

The Contents.

IN the Preface: The Question resolved whether a man may be saved in any Religion, that is serious in practising it. page. 1.

No Religion will save a man that is not true to it, and serious and diligent in practising it.

Why the Author rather publisheth such common necessary things, than confutation of the many calumnies publisht against himself.

His expectations from men: And answer with Tertullian *about sufferings.*

An advertisement about a passage cited out of the Homilies.

His Justification for opposing scorners and enemies of Holiness, out of the Church-Homilies.

A passage about Philip Nerius *the Father of the Oratorians.*

The

The Text opened. p. 1
Doct. 1. *The work of this life cannot be done when this life is ended.* 3.
Doct. 2. *Therefore while we have time we must do the work of This present life, with vigour and diligence.* p. 4.
1. *Time cannot be recalled.* p. 5.
2. *Life shall never be here restored.* p. 8.
3. *There is no doing this work in the life to come.* p. 13.
What it is to [*do it with our Might.*] p. 16.
Some Cautions. p. 18.
Instances of the work to be done with our might. p. 20.
Object. *what might have we? Answered.* p. 40, 41.
How to rowse up our selves to seriousness. p. 42.
What to think of them that oppose a holy serious diligence in the service of God. p. 47
The greatness of the sin. p. 49
Especially

Especially if they are Preachers. p. 55.
what it is in Religion that Hypocrites hate. p. 59.
Seneca's *testimony for seriousness.* p. 64.
A terrible passage in our Homilies against scorners at godliness. p. 69.
The greatness of their sin. p. 71.
Obj. *It is not godliness, but humour, faction, disobedience, hypocrisie, &c. Answered.* p. 86.
Advice to the flocks. p. 91.
Obj. *Be not righteous over-much. Answ.* [illegible] p. 95.
Exhortation to serious diligence. p. 97.
Obj. 1. *I have lost my time. Answered.* p. 109.
Obj. 2. *I have opposition and hinderances.* p. 111.
Obj. 3. *I am dull and cold.* p. 113.
Directions and Cautions. p. 115.
Reasons for pleading this cause with Ministers. p. 119.
The Exhortation re-inforced. p. 123.
The Devils design to make use of differences.

rences in smaller matters against Christianity and Godliness it self.

p. 128.

Such differences, sects, divisions, shall be no excuse to the Ungodly, but aggravate their sin, as being against that which all Sects and Parties were agreed in. p. 129.

What that Religion is that we call men to be serious and diligent in.

1. To live according to the Principles of Faith that among Christians are past Controversies: Ten named.

p. 130.

2. To do that Materially that all are agreed of: Ten duties named.

p. 141.

3. To do that in the very Manner of Gods service that all are agreed in. Ten particulars mentioned.

p. 146, &c.

Obj. I will never believe that God delights in long and earnest prayers, or is moved by the words of man. Answered. p. 162.

Obj.

The Contents.

Obj. *Is not your strict observation of the Lords day a Controversie? Answered.* p. 169.

The Conclusion exhortatory. p. 172.

THE

These Books following are published by Mr. *Richard Baxter*, and Printed for *Nevil Simmons*, at the *Princes Arms* in St. *Pauls* Church-yard.

1. HIs Christian Directory, or Sum of Practical Theologie, and Cases of Conscience in four parts, 1. Christian Ethicks, or private Duties. 2. Christian Oeconomicks, or Family Duties. 3. Christian Ecclesiasticks, or Church Duties. 4. Christian Politicks, or Duties to our Rulers and Neighbours.

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common

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Naked Popery or the naked Falshood a Book called the Catholick naked Truth, the Puritan convert to Apostolical Christia nity written by *W. H.* &c.

FINIS.

Eccles. 9. 10.

Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the Grave whither thou goest.

THe *mortality of man* being the principal subject of *Solomon* in this Chapter, and observing that wisdom and piety exempt not men from death, he ſt hence infers, that *Gods love or hatred* to e man above another, is not to be gathered his dealing with them here, where *all ings* in the common course of providence *come alike to all.* The *common sin* hath roduced *death* as a *common punishment*, ich levelleth all, and endeth all the *con-vances*, businesses, and enjoyments of life, to good and bad; and the discri-nating Justice is not *ordinarily* manifested e: An *Epicure* or *Infidel* would think *omon* were here pleading *their* unmanly pious cause: But it is not the *cessation* o

the *life*, or *operations*, or *enjoyments* of th
Soul that he is ſpeaking of, as if there wer
no life to come, or the ſoul of man wer
not immortal; But it is the *ceſſation* of
the *actions, and honours, and pleaſure of th
life*, which to good or bad ſhall be no mor
Here they have no more reward, the m
mory of them will be *here* forgotten. *Th
have no more a portion for ever in any thing th
is done under the Sun*, Verſ. 5, 6.

From hence he further inferreth, th
the comforts of life are but ſhort and tran
tory, and therefore that what the creatu
can afford, muſt be preſently taken; A
as the wicked ſhall have no more but p
ſent pleaſures, ſo the faithful may ta
their lawful comforts in the preſent mod
rate uſe of creatures; For if their deligh
ful goodneſs be of right and uſe to any,
is to them, And therefore, though th
may not uſe them to their hurt, to t
pampering of their fleſh, and ſtrengthni
their luſts, and hindering ſpiritual duti
benefits, and ſalvation; yet muſt they *ſe
the Lord with joyfulneſs, and with gladneſ
heart, for the abundance of all things*, which
giveth them, *Deut.* 28. 47.

Next he inferreth from the brevity
mans life, the *Neceſſity of ſpeed*, and D
ge

rence in his duty. And this is in the words of my Text: where you have, 1. *The duty commanded.* 2. *The reason* or *motive* to enforce it.

The *Duty* is in the first part, [*Whatsoever thy hand findeth to do*] that is, whatever work is assigned thee by God to do in this thy transitory life, [*do it with thy might*] (that is, 1. *Speedily*, without delay. 2. *Diligently*; and as well as thou art able and not with sloathfulness, or by the halves.)

2. The *Motive* is in the latter part; [*For there is no work, nor device, nor knowledge, nor wisdom in the Grave whither thou goest*] (that is, It must be *now or never*: The *Grave*; where thy work cannot be done, will quickly end thy opportunities.) The *Caldee* Paraphrase appropriates the sense too narrowly to *works of Charity*, or *Alms*; [*whatsoever good and Alms giving thou findest to do*:] And the Moving Reason they read accordingly [*for nothing but the works of righteousness and mercy follow thee.*] But the words are more general, and the sense is obvious, contained in these two Propositions.

Doctr. 1. *The work of this life cannot*

be done, when this life is ended. Or, *There is no working in the Grave, to which we are all making haste.*

Doctr. 2. *Therefore while we have time, we must do our best: or do the work of this present life with vigour and diligence.*

It is from an unquestionable and commonly acknowledged truth, that *Solomon* here urgeth us to diligence in duty; and therefore to *prove it* would be but loss of time. As there are *two worlds* for man to live in, and so *two lives* for man to live, so each of these *lives* hath its *peculiar employment*. This is the life of *preparation*: the *next* is the life of our *reward* or *punishment*: We are *now* but in the *Womb* of *Eternity*, and must live hereafter in the *open World*. We are *now* but set to *School* to *learn* the work that we must do for *ever*: This is the time of our *Apprentiship*: we are *learning* the *trade* that we must *live upon* in Heaven. We *run now*, that we may *then* receive the *Crown*: we *fight now*, that we may then *triumph* in victory. The *Grave* hath no *work*: But *Heaven* hath *work*, and *Hell* hath *suffering*. There is no *Repentance unto life* hereafter: But there is *Repentance unto torment*.

torment, and to *desparation*. There is no *Believing* of a *Happiness* unseen in order to the *obtaining* of it: or of a *misery unseen* in order to the *escaping* of it; nor *believing in a Saviour* in order to *these ends*: But there is the *fruition* of the *Happiness* which was *here believed*? and *feeling* of the *misery* that men would *not believe*; and *suffering* from *him* as a righteous *Judge*, whom they rejected as a *merciful Saviour*. So that it is not *all work* that ceaseth at our death: but only the work of *this present life*.

And indeed no reason can shew us the least probability of doing our *Work* when our *Time* is done, that was given us to do it in. If it can be done, it must be, 1. By the *recalling* of our *Time*. 2. By the *return of life*. 3. Or By *opportunity* in *another life*: But there is no hope of any of these.

1. Who knoweth not that *Time cannot be recalled*? That which *once Was*, will be no more. *Yesterday* will never come again. *To day* is passing, and will not return. You may work while it is day: but when you have lost that day, it will not return for you to work in. While your *candle burneth*, you may make use of its light: but when it is *done*, it is too late to use it. No force of Medicine, no Orators elegant per-

ſwaſions, no worldlings wealth, no Prin
ces power, can call back one day or hour
time. If they could, what endeavou
would there be uſed, when extremity ha
taught them to value what they now d
ſpiſe? what chafferings would there be
laſt, if *Time* could be *purchaſed*, for a
thing that man can give. Then Miſe
would bring out their wealth and ſay, *
*this will I give for one days time of Repentan
more*; And Lords and Knights would l
down their Honours, and ſay, *Take
and let us be the baſeſt beggars, if we may
have one year of the time that we miſpen*
Then Kings would lay down their Crow
and ſay, *Let us be equal with the loweſt ſu
jects, ſo we may but have the time again
we waſted in the Cares and Pleaſures of
World.* *Kingdoms* would then ſeem a c
temptible price for the recovery of *Tim*
The *Time* that is now *idled* and *talkt* awa
the *Time* that is now *feaſted* and *comp
mented* away, that is unneceſſarily *ſpor*
and *ſlept away*; that is wickedly and p
ſumptuouſly *ſin'd* away; how *precious*
it one day ſeem to all? How happy a b
gain would they think that they had ma
if at the deareſt rates they could redeem
The prophaneſt Marriner falls a pray
w

when he *fears* his *Time* is at an end. If importunity would then prevail, how earnestly would they pray for the recovery of *Time*, that formerly derided praying, or minded it not, or could not have while, or mocked God with lip service, and customary forms, and feigned words instead of praying? What *a Liturgie* would Death teach the trifling Time-despising Gallants, the idle, busie, dreaming-active, ambitious, covetous Lovers of this World, if *Time* could be intreated to return! How passionately then would they roar out their requests? [*O that we might once see the days of Hope, and Means, and Mercy, which once we saw, and would not see! O that we had those days to spend in penitential tears and prayers, and holy preparations for an endless life, which we spent at Cards, in needless recreations, in idle talk, in humouring others, on the pleasing of our flesh, or in the inordinate cares and businesses of the World! O that our youthful vigour might return! that our years might be renewed? that the days we spent in vanity might be recalled! that Ministers might again be sent to us publickly and privately, with the message of grace which we once made light of! that the Sun would once more shine upon us! and patience and mercy*

would once more re-assume their work!] cries or tears, or price or pains, would bring back loft-abused Time, how happy were the now-distracted, dreaming, dead-hearted, and impenitent World! If it would then serve their turn to say to the vigilant believers [*Give us of your Oyl, for our lamps are gone out,*] or to cry, [*Lord, Lord, open to us*] when the door is shut, the *foolish* would be saved as well as the *wise*, *Mat.* 25. 8, 10, 11. But *this is the day of Salvation! this is the accepted Time*, 2 *Cor.* 6. 2. While it is called *To day*, hearken, and harden not your hearts, *Psal.* 95. 8. Awake thou that sleepest, and stand up from thy sloathful wilful death, and use the light that's afforded thee by Christ, *Ephes.* 5. 14. or else the everlasting utter darkness, will shortly end thy *Time* and *Hope*.

2. And as *Time* can *never be recalled*, so life shall never be here *restored*, *Job.* 14. 14. [If a man die, shall he live (here) again? *All the days of our appointed time we must therefore wait* (in faith and diligence) *till our change shall come.*] Our Life is appointed us on Earth, to dispatch the work that our everlasting life depends on: And we shall have but *One*. Lost

tha

that and all is loſt for ever: *Yet* you may *hear*, and *read*, and *learn*, and *pray*: but when *this Life* is ended, it ſhall be ſo no more. You ſhall riſe from the Dead indeed to *Judgment*, and to the Life that now you are preparing for: but never to ſuch a life *as this on Earth*: your life is as the fighting of a Battel, that muſt be won or loſt at once. There is no coming hither again to mend what is done amiſs. Over-ſights muſt be *preſently* corrected by *Repentance*, or elſe they are everlaſtingly remedy. *Now* if you be not truly converted, *you may be*: If you find that you are carnal and miſerable, you may be healed: If you are unpardoned, you may be pardoned: If you are Enemies, you may be reconciled to God: But when once the threed of Life is cut, your opportunities are at an end. Now you may enquire of your Friends and Teachers, what a poor Soul muſt do that he may be ſaved, and you may receive particular inſtructions and exhortations, and God may bleſs them, to the illuminating, renewing and ſaving of your Souls. But when life is paſt, it will be ſo no more. O then if deſperate ſouls might but return, and *once more* be tried with the means of life,

what joyful tidings would it be! How welcome would the Messenger be that bringeth it! Had *Hell* but such an offer as this, and would *any cries* procure it from their righteous Judge, O what a change would be among them! How importunately would they cry to God, [O send us once again unto the Earth? Once more let us see the face of Mercy, and hear the tenders of Christ and of Salvation? Once more let the Ministers offer us their helps, and teach in season and out of season, in publick and in private, and we will refuse their help and exhortations no more: we will hate them, and drive them away from our Houses and Towns no more: Once more let us have thy Word, and Ordinances, and try whether we will not believe them and use them better than we did: Once more let us have the help and company of thy Saints, and we will scorn them, and abuse them, and persecute them no more. O for the great unvaluable Mercy of such a life as once we had! O Try us once more with such a life, and see whether we will not contemn the world, and close with Christ, and live as strictly, and pray as earnestly, as those that we hated and abused for so doing: O that we might once

more be admitted into the holy Assemblies, and have the Lords Days to spend in the business of our Salvation! We would plead no more against the power and purity of the Ordinances; We would no more call that day a burthen, nor hate them that spent it in works of Holiness, nor plead for the liberty of the flesh therein.]

It makes my heart even shake within me, to think with what cries those damned souls would strive with God, and how they would roar out [*O try us once again,*] if they had but the *least* encouragement of *Hope*! But *it will not be, It must not be*! They *had* their *Day*, and would not know it: They cannot *lose* their *Time* and *have* it. They had faithful Guides, and would not follow them: Teachers they had, but would not learn. The dust of their feet must witness against them; because their entertained obeyed message, cannot witness for them. *Long* did Christ wait with the patient tenders of his blood and spirit; His Grace was long and earnestly offered them, but could not be regarded and received: And they cannot finally refuse a Christ, and yet have a Christ; or refuse his mercy, and yet be saved by it. He that would have *Lazarus* sent from the

dead

dead to *warn* his unbelieving *Brethren* on Earth, no doubt would have ſtrongly purpoſed *himſelf* on a reformation, if he might *once more* have been tried: And how earneſtly would he have begg'd for ſuch a *Trial*, that beg'd ſo hard for a drop of water? *Luke* 16. 24, 27, 28. But alas, ſuch mouths muſt be ſtopt for ever with [*Remember that thou in thy life time receivedſt thy good things*,] v. 25.

So that *it is appointed for all men once to dye, and after that the judgment*, Hebr. 9. 27. But there's no return to Earth again: The places of your abode, imployment and delight ſhall know you no more. You muſt ſee theſe faces of your friends, and converſe in fleſh with men no more! *This* world, *theſe* houſes, *that* wealth and honour, as to any fruition, muſt be to you as if you had never known them. You muſt aſſemble here but a little while! yet a little longer, and we muſt preach, and you muſt hear it no more for ever. That therefore which you will do, muſt *preſently* be done, or it will be too late. If *ever* you will Repent and Believe, it muſt be *Now*. If *ever* you will be converted and ſanctified, it muſt be *Now*. If *ever* you will be pardoned and reconciled to God, it muſt be *Now*. If *ever* you will reign, 'tis now that you muſt fight and conquer.

conquer. O that you were wise, that you understood this, and that you would consider your latter end, *Deut.* 32. 29. And that you would let those words *sink down* into your *hearts*, which came from the *heart* of the Redeemer, as was witnessed by his tears, *Luke.* 19. 41, 42. [*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace. But now they are hidden from thine Eyes.*] And that these warnings may not be the less regarded, because you have so *often* heard them, when often hearing increaseth your obligation, and diminisheth not the truth, or your danger.

3. And as there is no *Return* to *Earth*, so is there no doing *this work* hereafter. Heaven and Hell are for *other work*. If the Infant be *dead born*, the open world will not *revive* him; That which is generated, and born a *beast* or *serpent*, will not by all the influences of the Heavens, or all the powers of Sun or Earth, become a *Man*. The *second* and *third* concoction presuppose the *first*; The *harvest* doth presuppose the *seed-time*, and the labour of the husbandman. It's *now* that you must *sow*, and *hereafter* that you must *reap*. It's *now* that you must *work*, and then that you must receive your *wages*.

Is this believed and considered by the

sleepy

sleepy World? Alas, Sirs, do you live
men that must live here no more? D
you work as men that must work no mor
and pray as men that must pray no mor
when once the Time of work is ended
What thinkest thou poor besotted sinner
will God command *the Sun to stand sti*
while thou rebellest or forgettest *thy wor*
and *him*? Dost thou look he should perver
the course of *nature*, and continue th
Spring and Seed-time till thou hast a *min*
to *sow*? or that he will return the dead-
born or mishapen Infant into the womb
that it may be better formed or quickened?
Will he renew thy age, and make thee
young again, and call back the hours tha
thou prodigally wastedst on thy lusts an
idleness? Canst thou look for this at th
hand of God, when Nature and Scripture
assure thee of the contrary? If not, why
hast thou not yet done with thy beloved
sins? Why hast thou not yet begun to live?
Why sittest thou still while thy Soul is un-
renewed, and all thy preparation for death
and judgment is yet to make? How fain
would Satan find thee thus at death? How
fain would he have leave to blow out thy
Candle, before thou hast entred into the
way of life? Dost thou look to have
Preachers

Preachers sent after thee, to bring thee the mercy which thy contempt here left behind? Wilt thou hear and be converted in the Grave and Hell? or wilt thou be saved without Holiness? that is, In despight of God that hath resolved, *it shall not be*. O ye *sons of sleep, of death, of darkness, awake*, and *live*, and *hear the Lord*, before the Grave and Hell have shut their Mouths upon you! *Hear now*, lest hearing be too late! *Hear now*, if you will *ever* hear. *Hear now*, if you *have ears to hear*! And O ye Sons of *Light*, that see what sleeping sinners see not, call to them, and sing them such a peal of lamentations, tears, and compassionate intreaties, as is suited to such a dead and doleful state; Who knows but God may bless it to awake them?

If any of you be so far awakened, as to ask me what I am calling you to do, My Text tells you in general, Up and be Doing: Look about you, and see what you have to do, and do it with your might.

1. [Whatsoever thy hand findeth to do] That is, whatsoever is a Duty imposed by the Lord, whatsoever is a Means conducing to thy own or others welfare; Whatsoever *Necessity calleth* thee to do,

and

and *Opportunity alloweth* thee to do.

[*Thy hand findeth*] that is, Thy executive powers by the conduct of thy understanding, is now to do.

[*Do it with thy might*: Do thy best in it. 1. *Trifle not*, but do it *presently*, without *unnecessary Delay*. 2. Do it *Resolutely*, Remain not *doubtful, unresolved*, in suspense as if it were yet a *question* with thee whether thou shouldst do it, or not.

3. Do it with thy most *awakened affections*, and serious intention of the powers of thy Soul. *Sleepiness* and *insensibility* are most unsuitable to such works. It is a *peculiar people zealous of good works*, that Christ hath purchased to himself, *Tit.* 2. 14.

4. Do it with all *necessary forecast* and contrivance: Not with a *distracting hindering Care*; but with such a Care as may shew that you despise not your Master, and are not regardless of his Work: And with such a care as is suited to the difficulties and nature of the thing, and is necessary to the due accomplishment.

5. Do it not sloathfully, but vigorously and with diligence. Stick not at thy labour Lest thou hear [*Thou wicked and slothful servant*, Mat. 25. 26. *Hide not thy hand in thy bosome with the sloathful*, and say not

There

There is a Lyon in the way. Prov. 26. 13, 14. The *negligent* and the *vicious*, the *waster* and the *sloathful*, differ but as *one brother* from *another*, Prov. 18. 9. As the *self-murder* of the wilfully ungodly, so also the *desire* of the *sloathful* killeth him, because his hands refuse to labour, *Prov.* 21. 25. The soul of the sluggard *desireth* and hath *nothing*; but the Soul of the Diligent shall be made fat, *Pro.* 13. 4. *Be not sloathful in business, but be fervent in Spirit serving the Lord*, Rom. 12. 11.

6. Do it with *Constancy*, and not with destructive pawses and intermissions, or with weariness and turning back. *The righteous shall hold on his way, and he that is of clean hands shall be stronger and stronger*, Job. 17. 9. *Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord*, 1 Cor. 15. 58. *Be not weary of well doing: for in due season we shall reap if we faint not*, Gal. 6. 9. These six particulars are necessary if you will observe the precept in my Text.

But that misunderstanding hinder not the performance, I shall acquaint you further with the sense, by these few explicatory cautions.

1. The

1. The *Might* and *Diligence* here required, excludeth not the neceſſity of *Deliberation* and *Prudent* conduct. Otherwiſe the *faſter* you go, the *further* you may go out of the way; and miſguided zeal may ſpoil all the work, and make it but an injury to others or your ſelves. A little imprudence in the ſeaſon, and order, and manner of a duty, ſometimes may ſpoil it, and hinder the ſucceſs, and make it do more hurt than good. How many a Sermon, or Prayer, or reproof, is made the matter of deriſion and contempt, for ſome imprudent paſſages or deportment? God ſendeth not his Servants to be *jeſters* of the world, or to play the *mad men* as *David* in his fears: we muſt be *wiſe* and *innocent*, as well as *reſolute* and *valiant*: Though *fleſhly and worldly wiſdom* be not deſireable, being but *fooliſhneſs* with God; yet the *wiſdom which is from above, and is firſt pure and then peaceable*, and is acquainted with the high and hidden myſteries, and is *juſtified of her Children*, muſt be the *Guide* of all our holy actions. Holineſs is not *blind*. *Illumination* is the firſt part of Sanctification. Believers are *Children of the Light*. Nothing requireth ſo much *wiſdom* as the matters of God, and of our Salvation.

Foll

folly is most unsuitable to such excellent employments, and most unbeseeming the sons of the most High. It is a *Spirit of Wisdom* that animateth all the Saints, 1 Cor. 3. 19. & 2. 6, 7. *Eph.* 1. 8. 17. *Col.* 3. 16. It is the *treasures of Wisdom* that dwelleth in Christ, and are communicated to his members, *Col.* 2. 3. We must *walk in wisdom toward them that are without*, Col. 4. 5. And our *works* must be *shewn out of a good conversation, with meekness of wisdom*, Jam. 3. 13. Yet I must needs say, that its more in *great things* than in *small*, in the *substance* than the *circumstances*; in a *sound judgement* and *estimate* of things, and suitable choice and prosecution, than in *fine expressions* or *deportment* answering proud mens expectations.

2. Though you must *work* with your *Might*, yet with a *diversity* agreeable to the quality of your several works. Some works must be preferred before others: All cannot be done at once. That's a *Sin* out of season, which in season is a *duty*. The *Greatest*, and the *most urgent* work must be preferred. And *some works* must be done with *double fervour* and resolution, and some with *less*. Buying, and selling, and marrying,

marrying, and poſſeſſing, and uſing t
world, muſt be done with a fear of *ov*
doing, and in a ſort *as if we did them n*
though *they* alſo muſt have a neceſſary di
gence, 1 *Corinth.* 7. 29, 30, 31. *G*
Kingdome and it's *Righteouſneſs* muſt be *fi*
ſought, Mat. 6. 33. And our *labour for t*
meat that periſheth, muſt be comparativel
as *none*, Joh. 6. 27.

3. Laſtly, it is not an *irregular*, nor a *ſe*
diſturbing vexatious violence that is req
red of us: but a ſweet well ſetled reſolu
on, and a delightful expeditious diligenc
that makes the Wheels go merrily on, an
the more eaſily get over thoſe rubs an
difficulties, that clog and ſtop a ſloathf
ſoul.

And now will you lend me the *Diſtan*
of your *Conſciences*, for the tranſcribing
this command of God upon your heart
and taking out a Copy of this order, for th
regulating of your lives? [*Whatſoever*] i
not a word *ſo comprehenſive* as to include an
vanity or *ſin*; but *ſo comprehenſive* as to in
clude *all your Duty*.

1. To begin with the *loweſt*: the ver
works of your *bodily callings* muſt have d
ligence. *In the ſweat of your brows you mu*
eat your bread, Gen. 3. 19. *Six dayes ſha*
th

...u labour, and do all that thou haſt to do. ...xod. 20. 9. *He that will not work, let him ...t eat,* 2 Theſſ. 3. 10. *Diſorderly walkers, ...ſie bodies, that will not work with quietneſs, ...nd eat their own bread,* are to be *avoided* ...nd *ſhamed* by the Church, 2 *Theſ.* 3. 6. ...1, 12, 14. *Lazy ſervants* are unfaithful to ...en, and diſobedient to God, who com...mandeth them to *obey their Maſters accord...ng to the fleſh* (unbelieving, ungodly Ma...ers) *in all things* (that concerns their ...rvice) *and that not with eye ſervice as ...an pleaſers, but in ſingleneſs of heart, and ...the fear of God, doing whatſoever they do ...to the Lord, and not unto men; knowing ...at of the Lord* (even for this) *they ſhall ...ceive the reward of the inheritance,* Col. ...22, 23, 24. *But he that doth wrong* (by ...aithfulneſs, or unfaithfulneſs) *ſhall re...ive for the wrong which he hath done,* ...erſe 25.

Succeſs is Gods ordinary temporal re...ard of *diligence,* Prov. 10. 4. and 12. 24, ...7. And diſeaſes, poverty, ſhame, diſap...ointment, or ſelf-tormenting melancholy, ...e his uſual puniſhments of ſloath. *Hard ...bour* redeemeth *Time;* you will have the ...ore to lay *out* on greater *works*: The ...athful is ſtill *behind hand,* and therefore

muſt

must leave much of his work undone.

2. Are you *Parents* or *Governours* of *Families*! you have *work to do* for *God*, and for *your Childrens and Servants Souls*: *Do with your might*: Deal *wisely*, but *seriously* and *frequently* with them about their sin, their duty, and their hopes of Heaven. Tell them *whither* they are going, and *which way* they must go: Make them understand that they have a *higher Father* and *Master* that must be first served, and *greater* work than *yours*. *Waken* them from their natural *insensibility* and *sloath*: Turn not your *family duties* into *lifeless customary form* (whether *extemporate*, or by *rote*) speak about God, and Heaven, and Hell, and Holiness, with that seriousness as beseems men that believe what they say, and would have those they speak to, to believe it. Talk not either drowsily, or lightly, or jeastingly of such dreadful, or joyful, unexpressible things. Remember, that *your families* and *you*, are going to the Grave and to the World where there is no more room for your exhortations. There is no *Catechising*, *examining*, or *serious instructing* them in the *Grave* whither they and you are going. *It must be now or never*: *And therefore do it with your might.* The *words*

God must be *in your hearts*, and you *must diligently teach them to your Children, talking of them when you sit in your houses, when you walk by the way, when you lie down, and when you rise up*, Deut. 6. 6, 7, 8. and 11. 18, 19, 20.

3. Have you *ignorant* or *ungodly neighbours*, whose misery calls for your compassion, and relief? Speak to them and help them with *prudent diligence*. Lose not your opportunities: Stay not till *Death* hath stopt your *mouths*, or stopt their *ears*. Stay not till they are out of Hearing, and taken from your converse. Stay not till they are *in Hell*, before you warn them *of it*, or till Heaven be lost, before you have seriously called to them to remember it. Go to their houses: take all opportunities: stoop to their infirmities: bear with unthankful frowardness: It is *for mens salvation*: Remember there is no place for your instructions or exhortations in the *Grave* or *Hell*. *Your dust* cannot speak, and *their dust* cannot hear: Up therefore and be doing with all your might.

4. Hath God intrusted you with the *Riches of the World*; with *many* talents or with *few*, by which he looketh you should relieve the needy, and especially should promote

promote those works of *piety* which are t
greatest *charity? Give* (prudently, b
willingly and liberally) while you ha
to give. It is *your Gain*: The time
Market for your Souls; and of *laying up*
treasure in Heaven, and setting your mone
to the most gainful Usury; and of *makin*
you friends of the mammon of unrighteousnes
and *furthering* your Salvatiou, by that whic
hindereth other mens, and occasioneth the
perdition. [*As you have opportunity, do goo*
to all men, but especially to them of the Hous
hold of Faith] Gal. 6. 6, 7, 8, 9, 12. [*Ca*
thy bread upon the waters; for thou shalt fin
it after many dayes. Give a portion to seve
and to eight; for thou knowest not what evi
may be upon the Earth] Eccles. 11. 1, 2
[*In the morning sow thy Seed, and in th*
evening withold not thy hand: for thou know
est not whether shall prosper, this or that, o
whether they both shall be alike good] v. 6.
[*Withhold not good from them to whom it is*
due, when it is in the power of thy hand to do
it: Say not to thy Neighbour, Go, and come
again, and to morrow I will give, when thou
hast it by thee,] Prov. 3. 27, 28. *Lay up a*
Foundation for the time to come: Do good be-
fore thy heart be hardned, thy riches blasted
and consumed, thy opportunities taken away;

part

rt with it before it part with thee. Remember it must be *Now* or *Never*: There is no working in the Grave.

5. Hath God intrusted you with *Power* or *interest*, by which you may promote his honour in the world, and relieve the oppressed, and restrain the rage of impious malice? Hath he made you *Governours*, and put the Sword of Justice into your hands? up then and be doing with your might. Defend the innocent, protect the servants of the Lord, cherish them that do well, be a terror to the wicked, encourage *the strictest obedience* to the Universal Governour, discountenance the breakers of his Laws: Look not to be reverenced or obeyed *before him*, or more carefully than he: Openly maintain his Truth and worship without fear or shame: Deal gently and tenderly with his lambs and little ones: Search over vice that you may successfully suppress it. Hate those temptations that would draw you to man pleasing, temporizing, remissness, or countenancing sin; but especially those that would ensnare you in a *controversie with Heaven*, and in quarrels against the *wayes* of *Holiness*, or in that self-confounding sin of abusing and opposing the people that are most careful to please the

Lord. Your trust is great, and so is you
advantage to do good; And how gre
will be your account, and how dreadfu
if you be unfaithful? As you *signi*
more than hundreds or thousands
the meaner sort, and your actions do *m*
good or *hurt*; so you must expect to be a
cordingly *dealt with*, when you come to t
impartial, final judgement. Befriend th
Gospel as the Charter of your everlastin
priviledges; own *those* that Christ hath to
you *he will own*. Use them as men that a
ready to hear [*Insomuch as you did it to o
of the least of these my Brethren, you did
unto me*] Mat. 25. *Know not a wicked p
son*: but let *your eyes be on the faithful of
Land, that they may dwell therein, and le
a quiet and peaceable life, in all godliness a
honesty*, Psal. 101. 1 Tim. 2. 2. [*Let th
that work the work of the Lord, be with
without fear*] 1 Cor. 16. 10. Remem
that it is the Character of a *Pharisee* and *H
pocrite*, to see the *mote of the non-observa
of a ceremony, or tradition, or smaller mat
of difference in Religion in *their Broth
eye*, and not to see the beam of *hypocrisie,
justice* and *malicious cruel opposition* of Ch
and his Disciples in their *own eyes*: And t
it's the brand of them that *please not G

that are *filling up their sins*, on whom *Gods wrath* is coming *to the utmost*, to *persecute the Servants of the Lord*, *forbidding them to Preach to the people that they might be saved*, 1 Thess. 2. 15, 16.

Learn well the *second*, and the *hundred and first* Psalm: And *write* these sentences on your *walls* and *doors*, as an Antidote against that self-undoing sin: *Matth.* 18. 6. *Whosoever shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the Sea.*] Zach. 2. 8. [*He that toucheth you, toucheth the apple of his eye.*] Rom. 14. 1, 2. and 15. 1. [*Him that is weak in the faith, receive you; but not to doubtful disputations.* ——— *For God hath received him.*] Mat. 10. 40, 41, 42. [*He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward: And whoso shall give to drink to one of these little ones, a cup of cold water only in the name of a Disciple, Verily I say unto you, he shall in no wise lose his reward.*] If you love not the Godly, love *your selves* (so far as to such self-love is possible) wound not your *own*

hearts, to make their *fingers bleed*. *Damn not* your *Souls* (and that by the *sureſt*, *nearest* way) that you may hurt *their bodies*. Provoke not God to *thruſt you* from his preſence, and deny your ſuits, by your *dealing ſo with them*: ſtop not your *own mouthes*, when your miſery will beſpeak your loudeſt cries for mercy, by your ſtopping the mouthes of the ſervants of the Lord, and refuſing to hear their requeſts for Juſtice. If you have the Serpents enmity againſt the Womans Seed, you muſt expect the Serpents Doom: *Your heads will be bruiſed*, when you have *bruiſed their heels*, Geneſ. 3. 15. *Kick not againſt the pricks*, Acts. 9. Let not *bryers and thorns ſet themſelves in battel againſt the Lord, leſt he go therefore through them, and burn them together*, Iſa. 27. 4.

I ſpeak not any of this by way of *accuſation* or *diſhonorable reflection* on the *Magiſtrate*. Bleſſed be God that hath given us the comfort of *your defence*. But knowing what the tempter aimeth at, and where it is that your danger lieth, and by what means the Rulers of the Earth have been undone, faithfulneſs commandeth me to tell you of the *ſnare*, and to ſet before you *good* and *evil*, as ever I would eſcape the guilt of betraying you by flattery, or cruel and cowardly ſilence. And

And especially when your *Magistracy* is but *annual*, or for a *short time*, it concerneth you to be *doing with your might*. *It is* but *this Year*, or short space of time, that you have to do this special Service in; Lose *this* and lose *all*. By what men on Earth should God be eminently served and honoured, if not by Magistrates, whom he hath eminently advanced, impowred and intrusted? With considerate foresight, seriously ask your selves the question, Are you willing to hear, at the day of your accounts, that you had but *one Year*, or a *few*, to do God *special service in*, and that you *knew this*, and yet *would not do it*? Can your hearts bear it then, to hear and think, that you *lost*, and *wilfully lost* such an opportunity? Look about you then, and see what is to be done. Are there not *Alehouses* to be suppresst, and *drunkards* and riotous persons to be restrained; Preaching and Piety to be *promoted*? *Do it with your Might*: For it must be *Now or Never*.

6. To come yet a little nearer you, and speak of the work that is yet to be done in your *own souls*; Are any of you yet in the *state of unrenewed nature*, born *only* of the *flesh*, and not of the *Spirit*, Joh. 3. 3, 5, 6. *Minding the things of the flesh, and*

not the things of the ſpirit? Rom. 8. 1, 5, 7, 9, 13. and conſequently yet in the *power of Satan, taken captive by him at his will,* Acts 26. 18. 2 *Tim.* 2. 26, 27. *Up and be doing*, if thou love thy Soul. If thou care whether thou be in *Joy* or *Miſery for ever*, bewail thy ſin and ſpiritual diſtreſs: Make out to Chriſt, cry mightily to him for his renewing and reconciling pardoning Grace: Plead his ſatisfaction, his merits and his promiſes; Away with thy rebellion, and thy beloved ſin; Deliver up thy Soul entirely to Chriſt, to be ſanctified, governed and ſaved by him. Make no more demurs about it; it is not a matter to be queſtioned, or trifled in. Let the *Earth* be acquainted with thy *bended knees*, and the *aire* with thy *complaints* and *cries*, and *men* with thy *confeſſions* and *enquiries* after the way of life; and *heaven* with thy ſorrows, deſires and reſolutions, till thy *ſoul* be *acquainted* with the *Spirit of Chriſt*, (Rom. 8. 9.) and with the *new*, the *holy* and *heavenly nature*: and thy *heart* have received the *tranſcript* of *Gods Law*, the *impreſs* of the *Goſpel*, and ſo the *Image* of thy *Creator* and *Redeemer*. Ply this work with *all thy might*: For there is no *Converſion*, *Renovation*, or *Repentance unto life*, in

in the *Grave* whither thou goest. It must be *Now* or *Never*, And *Never saved*, if *Never sanctified*, Heb. 12. 14.

7. Hast thou any *prevailing sin to mortifie*, that either *reigneth* in thee, or woundeth thee and keepeth thy soul in darkness and unacquaintedness with God? Assault it resolutely: Reject it speedily: Abhor the motions of it: Turn away from the persons or things that would entice thee. Hate the *doors* of the Harlot, and of the Alehouse, or the gaming-house: and go not as the *Ox to the slaughter*, and as a *bird to the fowlers snare*, and as a *fool to the correction of the stocks, as if thou knewest not that it is for thy life*, Prov. 7. 22, 23. Why thou befooled stupid soul! *wilt thou* be *tasting* of the poysoned cup? *wilt* thou be *sporting* thee with the *bait*? Hast thou *no where* to *walk* or *play thee*, but at the brink of hell? *Must not the flesh be crucified with its affections and lusts*? Gal. 5. 24. *Must* it not be *tamed* and *mortified*, or thy soul condemned? Rom. 8. 13. 1 Cor. 9. 27. *Run not therefore as at uncertainty: fight not as one that beats the air*, ver. 26. seeing this *must* be done, or thou art undone, delay and dally with sin no longer: Let this be the day; resolve, and resist it with thy might: It must be *Now* or *Never*: when death

comes, it is too late. It will be then no re- be in
ward to leave thy sin, which thou canst kee- eco
no longer: No part of Holiness or Happine- of th
that thou art not drunk, or proud, or luxuri- and
in the grave or hell. As thou art wise there- hath
fore, *know* and *take* thy *Time*. then

8. Art thou in a *declined lapsed state?* de- on C
cayed in grace? Hast thou lost thy first de- or a
sires and love? do thy *first works*, and do due
them *with thy might*. Delay not, but remem- beli
ber from whence thou art fallen, and what and
thou hast lost by it, and into how sad a case shin
thy folly and negligence hath brought thee: day
say, *I will go and return to my first husband, thy*
for then was it better with me than now, Hos- busi
2. 7. Cry out with *Job* 29. 2, 3, 4, 5. [*O* its
that I were as in months past! as in the days when and
God preserved me! when his candle shined upon vice
my head, and when by his light I walked through flee
darkness. As I was in the days of my youth, when less
the secret of God was on my Tabernacle, when sure
the Almighty was yet with me —] *Return* mul
while thou *hast day*, lest the *night surprize* ber
thee: Loyter and delay no more; thou hast kno
lost by it already: thou *art* far behind hand. you
Bestir thee therefore with all thy *might*. Giv

9. Art thou in the *darkness of uncertainty* call
concerning thy *conversion*, and thy *everlast-* Gra
ing state? Dost thou not *know* whether thou He
be

be in a ſtate of life or death? and what ſhould become of thee, if *this were the day* or *hour* of thy change? If thou art *careful about it*, and *enquireſt*, and *uſeſt the means* that God hath appointed thee for aſſurance: I have then no more to ſay to thee now, but, *wait* on God, and thou ſhalt not be diſappointed or aſhamed! Thou ſhalt have aſſurance in due time, or be ſaved before thou wouldſt believe thou ſhouldſt be ſaved. Be patient and obedient, and the light of Chriſt will ſhine upon thee, and yet thou ſhalt ſee the dayes of Peace. But if thou art *careleſs* in thy *uncertainty*, and mindeſt not ſo great a buſineſs, be awakened and call thy ſoul to its account; ſearch and examine thy heart and life: Read, and conſider, and take advice of faithful guides. Canſt thou carelеſſly ſleep, and laugh, and ſport, and follow thy leſſer buſineſs as if thy ſalvation were made ſure, when thou knoweſt not *where* thou muſt *dwell for ever? examine your ſelves whether you be in the faith; prove your ſelves; know ye not your own ſelves, that Chriſt is in you except you are reprobates?* 2 Cor. 13. 5. *Give all diligence* (in time) *to make your calling and election ſure*, 2 Pet. 1. 10. In the *Grave* and *Hell* there is no making ſure of Heaven: you are then paſt enquiries and

ſelf-examinations, in order to any recove
or *hope*. Another kind of tryal will fina
reſolve you. Up therefore and diligently p
the work: it muſt be *Now* or *Never*.

10. In all the *duties* of thy *Profeſſion*
Piety, *Juſtice*, or *Charity*, to *God*, *thy ſelf*,
others, *up and be doing with thy might*. A
thou ſeeking to enflame thy ſoul with *lo*
to God? plunge thy ſelf in the Ocean of h
love; admire his mercies; gaze upon the re
preſentations of his tranſcendent goodneſs
O taſt and ſee that the Lord is gracious
Remember that he muſt be *Loved with a*
thy heart and ſoul and might; canſt thou pou
out thy love upon a creature, and give bu
a few barren drops to God?

When thou art *Fearing him*, let his Fea
command thy ſoul, and conquer all the fe
of man.

When thou art *Truſting him*, do it with
out diſtruſt, and caſt all thy care and thy ſe
upon him: Truſt him as a creature ſhoul
truſt his God, and the members of Chri
ſhould truſt their Head and dear Redeemer

When thou art making mention of hi
great and dreadful *name*, O do it with *Rev*
rence, and *awe*, and *admiration*: And *tak*
not the name of God in vain.

When thou art *Reading his Word*, let the
Majeſty

Majesty of the Author, and the Greatness of the matter, and the Gravity of the stile, possess thee with an obedientiall fear. Love it, and let it be sweeter to thee than the honey-comb, and preciouser than thousands of Gold and Silver. Resolve to do what there thou findest to be the will of God. When thou art *praying in secret*, or in thy *family*, *Do it with thy might*: Cry mightily to God, as a soul under sin, and wants, and danger, that is stepping into an endless life, should do. Let the reverence and the fervour of thy prayers shew that it's *God himself* that thou art speaking to: that it's *Heaven it self* that thou art praying for; *Hell it self* that thou art praying to be saved from. Wilt thou be dull and sensless on *such an errand* to the *Living God?* Remember what lieth upon thy *failing* or *prevailing*: and that it must be *Now* or *Never*.

Art thou a *Preacher of the Gospel*, and takest charge of the *souls of men? Take heed to thy self and to the whole flock, over which the Holy Ghost hath made thee an Overseer, to feed the Church of God, which he hath purchased with his own blood.* Let not the blood of souls, and the blood that purchased them, be required at thy hands, *Acts* 20. 28. *Ezek.* 3. 18. 20. Thou *art charged before*

God, and the Lord Jesus Christ, who sha judge the quick and the dead at his appearin and his Kingdom, that thou preach the wor be instant in season and out of season; reprov rebuke, and exhort, with all long-suffering an doctrine, 2 Tim. 4 1. 2. *Teach every ma and exhort every man*, Col. 1. 28. *Even nigh and day with tears*, Acts 20. 31. *Save mi with fear, pulling them out of the fire*, Jud *Cry aloud: lift up thy voice like a trumpet tell them of their transgressions*, Isa. 58. 1 *Yet thou* art *alive*, and *they alive*: *yet* thou haft a tongue, and they have ears: The final sentence hath not yet cut off their hopes. *Preach* therefore, and *Preach with al thy might*. Exhort them *privately* and *perso nally with all the seriousness* thou canst. *Quick ly*, or it will be *too late*. *Prudently*, or Sa tan will *over-reach thee*: *Fervently*, or thy words are like to be disregarded. Remem ber when thou lookest them in the faces, when thou beholdest the Assemblies, that They must be *Converted* or *Condemned*, *sanctified* on *Earth*, or *tormented* in *Hell*; and that *this is the Day*: It must be *Now* or *Never*.

In a word, Apply this *quickning precept* to *all the duties* of the Christian course. Be *Re ligious*, and *Just*, and *Charitable* in *good sad ness*,

ness, if you would be taken for such when you look for the reward. *Work out your salvation with fear and trembling*, Phil. 2. 12. *Strive to enter in at the strait gate; for many shall seek to enter and shall not be able*, Mat. 7. 13. Luke 12. 24. *Many run, but few receive the prize: so run that you may obtain*, 1 Corinth. 9. 24. *If the Righteous scarcely be saved, where shall the ungodly and the sinner appear?* 1 Pet. 4. 18. Let the doting world deride your diligence, and set themselves to hinder and afflict you: It will be but a little while before experience change their minds, and make them sing another song. Follow Christ fully: Ply your work, and lose no time. The Judge is coming. Let not words nor any thing that man can do, prevail with you to sit down, or stop you in a journey of such importance. Please God, though flesh, and friends, and all the world should be displeased. Whatever come of your Reputation, or Estates, or Liberties, or Lives, be sure you look to Life Eternal; and cast not that on any hazard, for a withering flower, or a pleasant dream, or a picture of commodity, or any vanity that the Deceiver can present. *For what shall it profit you to win the world and lose your soul?* Mat. 16. 26. Or to have been honoured

and

and obeyed on Earth, when you are under the wrath of God in Hell? Or that your flesh was once provided with variety of delights, when it's turned to rottenness, and must be raised to torments? Hold on therefore in Faith, and Holiness, and Hope, though Earth and Hell should rage against you, though all the World by force or flattery, should do the worst they can to hinder you. This is your trial: your *warfare*, is the *Resisting* of *deceit*, and of all that would *tempt* you to *Consent* to the means of your own destruction: *Consent not*, and you *conquer*: *Conquer*, and you are *Crowned*. The *combat* is all about *your Will*: *Yield*, and you have *lost the day*. If the prating of ungodly fools, or the contemptuous jears of hardened sinners, or the frowns of unsanctified Superiours, could prevail against the Spirit of Christ, and the workings of an enlightened mind, then what man would be saved? You *deserve* damnation, if you will run into it to avoid a *mock*, or the loss of any thing that man can take from you. You are unmeet for heaven, if you can part with it to save your purses. *Fear not them that can kill the body, and after that have no more that they can do: but fear him that can destroy both soul and body*

in Hell, Matthew 10. 28. Luke 12. 4. 5. Obey God, though all the world forbid you. No power can ſave you from his Juſtice: And none of them can deprive you of his Reward. Though you loſe your *Heads*, you ſhall ſave your *Crowns*: You no way ſave your lives ſo certainly, as by ſuch loſing them, *Matt.* 10. 39. *One thing is neceſſary*: Do that with ſpeed, and care, and diligence, which *Muſt* be done, or you are loſt for ever. They that are now againſt your much and earneſt praying, will ſhortly cry as loud themſelves in vain; When it is too late, how fervently will they beg for mercy, that now deride you for valuing and ſeeking it in time! But *then they ſhall call upon God, but he will not anſwer: they ſhall ſeek him early, but ſhall not find him: For that they hated knowledge, and did not chooſe the fear of the Lord: They would none of his counſel, but deſpiſed all his reproof.* Prov. 1. 24. to the end.

Up therefore and work with all thy *might*. Let *unbelievers trifle*, that know not that the righteous God ſtands over them, and know not that they are *now* to work for everlaſting, and know that Heaven or Hell is at the end. Let them delay, and Laugh, and play, and dream away their

their Time, that are drunk with prosperity and mad with fleshly lusts and pleasures and have lost their Reason in the cares, and delusions, and vain-glory of the world. But shall it be so with *thee* whose eyes are opened, who seest the God, the Heaven, the Hell, which they do *but hear of* as unlikely things? Wilt thou *live awake*, as they that are asleep? Wilt *thou* do in the *day-light* as they do in *the dark*? shall *Free-men* live as *Satans slaves*? shall the *Living lie as still* and useless as the *dead*? Work then while it is day; for the night is coming when none can work, *John* 9. 4.

It is not the works of the Mosaical Law nor works that are conceited for their proper value to deserve any thing at the hand of God, that I am all this while perswading you to: But it is the works prescribed you by Christ in the Gospel according to which you shall be shortly judged to *joy* or *misery* by Christ himself, that will call you to account. These must be done with all your *Might*.

Object. But (you'l say perhaps) alas, *What Might have we? We have no sufficiency of our selves; without Christ we can do nothing! And this we find when it comes to the trial.*

Answ.

Answ. 1. It is not a *Might* that is *Originally thine own*, that I am calling thee to exercise: but that which thou hast *already* received from God, and that which *he is ready* to bestow. Use well but all the *Might* thou hast, and thou shalt find thy labour is not vain. Even the strength of *Nature*, and of *common Grace*, are talents which thou must improve.

2. Art thou *willing* to use the *Might* thou hast, and to *have more*, and *use it if thou hadst it?* If thou *art*, thou hast then the strength of Christ: Thou standest not, and workest not by thy own strength: his promise is engaged to thee, and his strength is sufficient for thee. But if thou art not *willing*, thou art without excuse; when thou hadst heaven and hell set open in the Word of God to make thee *willing*, God will distinguish thy *wilfulness* from *unwilling weakness*.

3. There is more *Power* in all of you than you *use*, or than you are well aware of. It wanteth but *awakening* to bring it into act. Do you not find in your *Repentings*, that the change is more in *your Will* than in *your Power?* and in the *awaking* of your *Will* and *Reason* into *act*, than in the addition of meer *abilities*? and that therefore you befool your selves for your sins and your neglects,

and

and wonder that you had no more use your understandings? Let but a storm Sea, or violent sickness, or approachi death, rowse up and waken the powe which you have, and you will find there w much more asleep in you than you use

I shall therefore next endeavour to aw ken your abilities, or tell you how y should awaken them.

When your souls are drowsie, and y are forgetting your God, and your latt end, and matters of Eternity have lit force and savour with you; when you gro lazie and superficial, and Religion seem lifeless thing, and you do your duty as i were in vain, or against your wills, wh you can lose your time, and delay repe tance, and friends, and profit, and rep tation, and pleasure can be heard agai the Word of God, and take you off wh you do all by the halves, and languish your Christian course, as near to deat *Stir up your souls* with the *urgency* of su *Questions* as these.

Quest. 1. *Can I do no more than this God?* Who gave me all? Who deserve all? Who seeth me in my duties and sins? When he puts me *purposely* on the tri what I can do for his sake and servi

I do no more? Can I love him no more? obey, and watch, and work no more?

Queſt. 2. *Can I do no more than this for Chriſt?* For him that did ſo much for me? lived ſo exactly; obeyed ſo perfectly; liked ſo inoffenſively and meekly; deſpiall the *baits*, and *honours*, and *riches* of world? that loved me to the death; offereth me freely all his benefits, and ould bring me to eternal Glory? Are theſe eleſs, cold and dull endeavours my beſt urn for all this Mercy?

Queſt. 3. *Can I do no more, when my ſalvation is the prize?* when Heaven or Hell pend much on it? when I know this beore-hand, and may ſee in the glaſs of the ly Scriptures what is prepared for the *diligent* and the *Negligent*, and what work ere is and will be for ever in Heaven and ell on theſe accounts? Could I not do ore, if my houſe were on fire, or my eſtate, life, or friend in danger, than I do for y ſalvation?

Queſt. 4. *Can I do no more for the ſouls men?* When they are undone for ever they be not ſpeedily delivered? Is this my ove and compaſſion to my neighbour, my rvant, friend or child?

Queſt. 5. *Can I do no more for the Church*

of

of God? for the publick good? for peace and welfare of the Nation and our sterity? in suppressing sin? in praying deliverance? or in promoting works of public benefit?

Quest. 6. *Can I do no more, that I loytered so long?* and go no faster, that I slept till the evening of my days, when *ligence* must be the discovery of my Rep tance?

Quest. 7. *Can I do no more, that know now but I am doing my last?* That see fast my Time makes haste, and kno must be quickly gone? that kno be *Now* or *Never*: and that this is all time I shall have, on which an endles dependeth?

Quest. 8. *Can I do no better, when I before hand, what different aspects Dilig and Negligence will have, to the awak soul in the review?* What a comfort it be at death and judgement, to be able say, I did my best, or loytered not a the time I had? And what a vexatious heart-disquieting thing it will then be look back on Time as irrecoverably l and on a life of trial, as cast away upon pertinencies, while the work that we li for lay undone? shall I now by trifling

e such griping and tormenting thoughts, my awakened conscience?

Quest. 9. *Can I do no more, when I am I cannot do too much, and am sure there nothing else to be preferred?* and that it's s I live for: and that life is for action; d disposeth thereunto; (and holy life for ly action) and that it's better *not live*, n not attain the ends of living; when I ve so many and unwearied enemies; en sloth is my danger, and the advan- e of my enemy; when I know that Re- ntion and Vigorous diligence, is so ne- ssary that all is lost without it; will temp- ions be resisted, and self denyed, and ncupiscence mortified, and fleshly desires med and subdued, and sin cast out, and oly communion with heaven maintained ith idleness and sloth? will families be ell ordered, and Church, or City, or ountrey well governed? will the careless nners that I am bound to help, be con- erted, and saved, with sitting still, and ith some heartless cold endeavours?

Quest. 10. *Can I do no more that have much help?* that have mercies of all sorts ncouraging me, and creatures attending e; that have health to enable me, or affli- on to remember and excite me, that have such

such a master, such a work, such a rew
as better cannot be desired; who is les
cusable for neglect than I?

Quest. 11. *Could I do no more, if I
sure, that my salvation lay on this one d*
that according to *this prayer*, it should
with me *for ever*; or if the soul of my c
or *servant*, or neighbour must speed *for e*
as my endeavours speed with them
for their conversion? for ought I kno
may be thus.

Quest. 12. *Would I have God to come
the spur and rod?* How do I complain w
affliction is upon me? And will I nei
endure it, nor be quickened without it
it not better mend my pace and work,
easier terms?

I would not have distressed souls to
these considerations meerly to *disq*
themselves for their *infirmities*, and so
in *heaviness* and *self-vexation*, because th
cannot be as good as they desire, or do
much and as well as they should do: It
not despair that will mend the matter,
make it worse: But I would wish the l
sloathful soul, to plead these Questions w
it self, and try whether they have no qu
kening power, if closely urged, and
riously considered.

Bel

Believe it Sirs, it is the *deceitfulness of prosperity* that keeps up the *reputation* of a *loathful life*, and makes *holy diligence* seem *unnecessary*. When affliction comes, awakened reason is ashamed of this, and seeth it as an odious thing.

BY this time you may see, what difference there is, between the judgement of *God*, and of the *world*; and what to think of the understandings of those men (be they *high* or *low*, *learned* or *unlearned*) that hate or oppose this *holy diligence*. *God* bids us *love*, and *seek*, and *serve* him, with all our *heart*, and *soul*, and *might*: And these men call them *Zealots*, and *Precisians*, and *Puritans*, that *endeavour* it; though, alas, they fall exceeding short, when they have done their best. It is one of the most wonderful monstrosities and deformities that ever befel the nature of man, that *men*, that learned *men*, that men that in other things are *wise*, should *seriously* think that the utmost diligence to obey the Lord and save our souls, is *needless*, and that ever they should take it for a *crime*, and make it a matter of *reproach*: That the *serious*, *diligent obeying of Gods Laws*, should be

be the matter of the common disdain
hatred of the world; that no men are m
generally abhorred, and tost up and do
by impatient men; that great and sm
the Rulers and the vulgar rabble, in
places of the earth cannot endure them:
think how the *first man* that ever was bo
into the world, did *hate his own brother*
he had proceeded to murther him, beca
he served God better than himself, [
cause his own works were evil, and his b
thers righteous,] 1 John 3. 12. And how c
stantly this horrid unnatural madness, ha
succeeded and raged in the world from *C*
until this day! It is not in vain that the Ho
Ghost addeth, in the next words, 1 Jo
3. 13. [*Marvel not my brethren, if the wo*
hate you] implying that we are apt to *m*
vel at it, as I confess I have *oft* and *great*
done. Methinks, it is so wonderful a *plag*
and *stain* in Nature, that it doth very muc
to confirm me of the truth of Scripture; o
the Doctrine of mans fall, and original si
and the necessity of a Reconciler, and
renewing grace.

Distracted, miserable souls! Is it not enoug
for you to refuse your *own salvation*, but yo
must be angry with all that will not imita
you! Is it not mad enough, and bad enoug

choose damnation, but you must be offended with all that are not of your mind! *you* will not believe God, that without regeneration, Conversion, holiness, and a heavenly, Spiritual life, there is no salvation to be hoped for (*John* 3. 3. 5. 6. *Matt.* 18. 3. *Hebr.* 12. 14. *Rom.* 8. 9. 13. 2 *Cor.* 5. 17.) must *we all* be *unbelievers* with you? If you will laugh at hell till you are in it, must we do so too? If *God* and *glory* seem so worth to you, than your *fleshly pleasure for a time*, must *we* renounce our *Christianity*, and our *Reason* for fear of differing from *you*? If *you dare differ* from your *Maker*, and the *Redeemer*, and the *Holy Ghost*, and all the *Prophets*, *Apostles*, and *Evangelists*, and all that ever came to Heaven, might not we be bold to differ from *you*? If *you* will needs be ungodly, and choose your everlasting woe, be patient with them that have more understanding, and dare not be so hardy, as to leap *after you* into the unquenchable fire: *Mock not at holiness* if you have no mind of it. *Hinder not* them that *strive to enter in at the strait gate*, if you refuse your selves. Be not so desirous of company in hell. It will prove no comfort to you, or abatement of your pain.

But because you have the faces to co
tradict the God of truth, and to reprov
that work which he commandeth, and
say, *What needs so much ado?* when he bi
us *do it with all our might*; I will briefly t
you what you are doing, and shew y
the ugly face of the scorner, and the filt
hearts of the enemies of holiness, that
it may be, you may loath your selves.

1. *These enemies of Holy diligence, d*
God with their works and lives, and are p
tical Atheists; and it seems are so near
kin to [*that wicked one,*] (see 1 *John*
12.) that they would have *all others* to
so too. And then how soon would ea
be turned into *Hell!* The case is plain,
God deserve not to be loved and serv
with all thy heart, and soul, and migh
he is *not God.* And if thy wealth, or h
nor, or flesh, or friend deserveth more
thy love, and care, and diligence than Go
then that is thy God that deserveth be
See now what these deriders of purity a
obedience do think of God, and of t
world.

2. *These Cainites do blaspheme the Gov*
nor of the world: When *he* hath *given L*
to the Creatures that he made of noth
these wretches deride and hate men
obey

beying them. If *God* have not *commanded* that which you oppose; contradict it, and care not: I would you were *much more* ainst that pretended Religion which *he* mmandeth not. But if *he have commanded* , and yet you *dare* revile them as too ure and *Precise* that would obey it, what o you but charge the King of Saints with making Laws that are not to be obeyed? which must needs imply that they are *Foo-ish*, or *Bad*, though made by the *most Wise* nd *Good*.

3. *These Enemies of Holiness oppose the alice of the very first principles of all Re-gion.* For *Heb.* 11. 6. [*He that cometh to od, must believe that God is, and that he the Rewarder of them that diligently seek him.*] And it's *diligent seeking him* that they ate and set themselves against.

4. *Do not they judge Heaven to be less worth than Earth*; when they will do *less* for it, and would have others to do so too?

5. *They would have us all unchristen and unman our selves*, as if there were *no life to come*; as if our *Reason* and all our *Faculties* were given us *in vain*. For if they are not given us for greater matters than all the honors and pleasures of the world, they are *in vain*, or *worse*; and the life of

man is but a dream and misery. We not a beast less miserable, if this were all

6. *How base a price do these Cainites set the immortal soul of man*, that think it worth *so much ado*, as the careful obedien of the Laws of Christ? Nor worth so mu as they do themselves for their filthy fl and perishing flesh? But would have so mad as to sell heaven and our souls fo a little sinful sloath and ease.

7. *These Enemies of holiness would have m take their Mercies for their Hurt, and the greatest blessings for a burthen or a plague, a to run into hell to be delivered from them.* Wh man, dost thou know *what Holiness is*? a what it is to have access to God? I tell th it is the *fore taste of heaven on earth.* It is th higheft Glory, and sweeteft delight, an chiefest commodity to the soul. And art tho afraid of having *too much* of this? What, *tho that hast none* (which should make thee trem ble) art thou afraid of having *too much* Thou that never *feareft too much money*, n *too much honor*, nor *too much health*, art tho afraid of *too much spiritual health and hol ness?* What shall be thy *desire*, if thou loat and fly from thy *felicity*?

8. You that are loyal subjects, tak heed of these ungodly scorners: For b

con-

...ſequence *they would tempt you to deſpiſe your King, and make a mock at the obeying of his Commands and Laws.* For if a man perſwade you to deſpiſe a *Judge*, he implieth that you may deſpiſe a *Conſtable*. No *King* is ſo great in compariſon of *God*, as a *fly* or *worm* is to *that King*. He therefore that would relax the Laws of *God*, and make it ſeem a *needleſs thing* to obey him *diligently* and *exactly*, implieth that obedience to any of the ſons of men is *much more needleſs*.

And you that are children or ſervants, take heed of the Doctrine of theſe men: *Maſters*, admit it not into your *families*. If he be worthy to be ſcorned as a *Puritan* or *Preciſian*, that is careful to pleaſe and obey the Lord, what ſcorn do your children and ſervants deſerve, if *they* will be obedient and pleaſing to *ſuch as you?*

9. All you that are poor Tradeſmen, take heed of the *conſequences of the Cainites ſcorns*, leſt it make you give over the labours of your calling, and turn your ſelves and families into beggery. For if *Heaven* be not worth your *greateſt labour*, your *bodies* are not worth the *leaſt*.

10. *Theſe Cainites ſpeak againſt the awakened Conſciences, and the confeſſions of all*

the world. Whatsoever they may say in t
dream of their blind presumption and
curity, at last, when Death hath open
their eyes, they all cry, O that we h
been Saints! O that we might die the de
of the righteous, and that our last e
might be as his! O that we had spent th
Time, and Care, and Labour for our sou
which we spent on that which now is g
to our remembrance! And yet these m
will take no warning, but now oppose a
deride that course that all the world
wish at last they had been as zealous
as any.

11. *The enemy himself hath a conscien
within him,* that either grudgeth again
his malicious impiety, and witnesseth that
abuseth them that are far better than him
self, or at least will shortly call him to
reckoning, and tell him better what he did
and make him change his face and tune
and wish himself in the case of those th
he did oppose.

12. To conclude, the *Cainite is of th
wicked one,* 1 John 3. 12. of *his father t
Devil,* Joh. 8. 42. 44. and is his walking
speaking instrument on Earth, saying wh
he himself would say: He is the *open enem
of God.* For who are *his enemies,* but t
enem

mies of Holiness, of *his Laws*, of our *Obedience*, of his *Image*, and of his *Saints*? and how will Christ deal at last with *his Enemies*? Luke 19. 27. O that they knew, that foreseeing, they might escape! This is the *true*, the *ugly* picture of a *Cainite*, or *Enemy* of a *holy life*, that reproacheth *serious diligence* as a *precise* and *needless thing*, when God commandeth us, and Death, and the Grave, and Eternity admonish us to do his work with all our might. Now consider this ye that forget God, lest he *tear you in pieces, and there be none to deliver you*, Psal. 50. 22.

BUt of all the opposers of *serious Holiness* in the world, there are none more unexcusable and deplorably miserable, than those that profess themselves *Ministers of Christ*. Would one *believe* that had not known them, that there are such men in the world? Alas, there are *too many*. Though Education, and the Laws of the Land engage them to preach *true Doctrine*, yet are they *false Teachers* in the *Application*. For they never well learned the holy and heavenly Doctrine which they preach, nor digested it, or received the power and impres-

of it upon their hearts; and therefore retaining their natural corruptions, impiety and enmity to the Life, and Power, and Practice of that Doctrine, they *indirectly* destroy what directly they would seem to build; and preach both for *God*, and *against him*, for *Christ* and the *Holy Spirit*, and *against them*; for *godliness*, and *against* it both in the same Sermon. In *general*, they must needs speak for the word of God, and a holy life; But when they come to the *particulars*, they secretly reproach it, and condem the *parts*, while they commend the whole. In *general* they speak well of religious, godly, holy people; but when they *meet* with them, they hate them, and make them *Precisians*, a Sect that is *every where spoken against*, *pestilent fellows*, *and movers of sedition*, as the Apostles were accused, *Acts* 24. 5. and 28. 22. and any thing that malice can invent to make them odious: And what they *cannot prove*, they will *closely intimate*, in the *false application* of their Doctrines, describing them so as may induce the hearers to believe that they are a company of self-conceited Hypocrites, factious, proud, disobedient, turbulent, peevish, affecting singularity, desiring to ingross the reputation of Godliness to themselves, but secretly

ecretly as bad as others. And when they ave thus repreſented them to the ignorant ort of people, they have made the way of Godlineſs odious, and ſufficiently furniſhed miſerable ſouls with prejudice and diſlike; ſo that becauſe the *perſons* are thus made hateful to them, all ſerious diligence for Heaven, all tenderneſs of Conſcience, and fear of ſinning, all heavenly diſcourſe, and ſerious preaching, reading, or praying, are alſo made odious for their ſakes: For hearing ſo ill of the *perſons*, and *ſeeing that theſe* are the *things* wherein they differ from others, they reduce their judgement of their *practices* to their foreſetled judgement of the *perſons*. When their diligence in their families, in prayer and inſtructions, in reading, and fruitful improvement of the Lords day, or any other actions of ſtrictneſs and holy induſtry are mentioned, theſe ungodly Miniſters are ready to blot them with ſome open calumnies, or ſecret reproaches, or words of ſuſpicion, to vindicate their own unholy lives, and make people believe that ſerious piety is faction and hypocriſie. The black tincture of their minds, and the deſign and drift of their preaching may be perceived in the jeers, girds, and ſlanderous inſinuations againſt the moſt diligent ſervants

of the Lord. The *controverted Truths* th
such maintain, they present as *errors*: The
unavoidable errors they represent as *here*
Their *duties* they represent as *faults*; a
their *humane frailties* as enormous *crime*
They feign them to be guilty of the thin
that never entered into their thoughts: A
if *some* that have professed Godliness,
guilty of greater crimes, they would ma
men believe that the rest are such, and th
the family of Christ is to be judged of by
Judas, and the scope is to intimate that eith
their Profession is *culpable*, or *needless*, a
less commendable. *Regeneration* they wou
make to be but the entrance into the Chur
by Baptism, and any further Conversio
than the leaving off some gross sins, a
taking up some heartless forms of duty,
be but a fancy or unnecessary thing: A
they would draw poor people to believe
that if they be born again Sacramentally
water, they may be saved, though they b
not born again by the *renewing of the H*
Spirit. Being strangers themselves to t
mystery of *Regeneration*, and to the life
Faith, and a heavenly Conversation, a
to the loving and serving God with all the
Soul and Might: They first endeavour t
quiet themselves with a belief that these
bu

but fancies or unneceſſary, and then to deceive the people with that by which they have firſt deceived themſelves.

And it is worthy your obſervation, *what it is in Religion* that theſe Formal Hypocrites *are againſt*. There are ſcarce any words ſo found or holy, but they can bear them, if they be but deprived of their *Life*: Nor ſcarce any duty, if it be but *mortified*, but they can endure. But it is the *Spirit* and *Life* of all Religion which they cannot bear. As a *Body* differeth from a *Carkaſs*, not by the *parts*, but by the *Life*; ſo there is a certain *life* in preaching, and prayer, and all other acts of worſhip, which is perceived by *ſeveral* ſorts of hearers. The *Godly* perceive it to their *edification* and *delight*: For *here* it is that they are quickened and encouraged. *Life* begetteth *life*, as fire kindleth fire. The *ungodly* often perceive it to their vexation, if not to their conviction and converſion: This *Life* in preaching, praying, diſcipline, reproof, and conference, is it which biteth, and galleth, and diſquieteth their conſciences. And *this* they kick and rail againſt: *This* is the thing that will not let them ſleep quietly in their ſin and miſery; but is calling and jogging them to awake, and will not let them ſin in peace,

but will either convert them or torment them before the Time. It is the *Life* of Religion that the Hypocrite *wants*; and the *Life* that he is *most against*. A *painted fire* burneth not. A *dead Lion* biteth not. The *Carkass* of an *Enemy* is not *formidable*. Let the *words* of that Sermon that *most offendeth them*, be separated from the *Life*, and put into a *Homily*, and *said* or *read* in a *formal*, *drowsie*, or a *Schoolboy tone*, and they can *hear* it and *commend* it. Let the *same words* of prayer which now they like not, be *said over* as a *life-less customary form*, and they can like it well. I speak not against the *use of forms*, but the *abuse* of them: Not against the *Body*, but the *Carkass*. Let *forms themselves* be used by a spiritual serious man, in a *spiritual serious manner*, with the interposition of any quickening exhortations, or occasional passages, that tend to keep them waken and attentive, and make them *feel* what you *mean* and *are about*, and you shall see they love not such *animated forms*. It is the *Living Christian*, and *Lively worship*, and *serious spiritual Religion* which they hate: *kill* it and they can *bear* it. Let the *picture* of my *enemy* be nearer and comelier than his person was, and I can endure it in my bedchamber, better than *himself* in the *meanest dress*. It is the *living Chri-*

stian

tians that in all parts of the world are chiefly perſecuted. Let them be *once dead*, and *dead-hearted hypocrites* themſelves will honor them, eſpecially at a ſufficient diſtance: They will deſtroy the *living Saints*, and keep Holy days for the *dead* ones. *Wo to you Scribes and Phariſees hypocrites, becauſe ye build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous, and ſay, if we had been in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets: Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the Prophets: Fill ye up the meaſure of your Fathers: ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell!* Matth. 23. 29, 30, 31, 32, 33. The Dog that will not meddle with the *dead creature*, will purſue the *living*; and when he ſees it *ſtir no more*, will *leave it*. Chriſtianity without *ſeriouſneſs* is not *Chriſtianity*, and therefore not liable to the hatred of its enemies as ſuch. Say any thing and do any thing how ſtrict ſoever, if you will but act it as a Player on the ſtage, or do it coldly, ſlightly, and as if you were but in jeſt, you may have their approbation. But it is this *life*, and *ſeriouſneſs*, and worſhipping God in *Spirit*

and

and *truth*, that convinceth them that *they themselves are lifeless*, and therefore troubleth their deceitful peace, and therefore must not have their friendship. If it were the meer *bulk* of duty that they are weary of, how comes it to pass that a *Papist* at his Psalter, Beads, and Mass-books, can spend more hours without much weariness or opposition, than we can do in serious worship? Turn all but into *words* and *beads*, and *canonical hours* and *days*, and *shews*, and *ceremony*, and you may be as religious as you will, and be *Righteous overmuch*, and few will hate, or reproach, or persecute you *among them*, as too precise or strict. But *living Christians* and *worship*, come among them like fire, that burneth them, and makes them smart, with a *word that is quick and powerful, sharper than any two edged sword, piercing even to the dividing of soul and spirit, joynts and marrow, and is a discerner of the thoughts and intents of the heart*, Hebr. 4. 12.

And the *enmity* of the *Cainites* may teach the *Christian*, what he should be, and where in his *excellency* lieth. It is *life* and *seriousness* that your enemies hate: and therefore it is *life* and *seriousness* that you must above all maintain; though dead-hearted hypo-

hypocrites never so much oppose and contradict you.

O, sirs, they are no trifles, but the greatest things that God hath set before you in his Word, and called you out to prosecute and possess: and your time of seeking them is short, and therefore you have no time for trifles, nor any to lose in idleness and sloath. And of all men, Preachers should be most sensible of this. If *they were not* against serious holiness in *others*, it is double wickedness for such as they, to be *against it in themselves*. It is great things that they have to study and to speak of; and such as call for the greatest seriousness, and reverence and gravity in the speaker, and condemn all trifling in *matter* or in manner. A man that is sent of Christ to run for an immortal crown, or to direct others in such a race, to save his own, or other mens souls, from endless misery, should be ashamed to fill up his time with trifles, or to be slight and cold about such great and weighty things. All the heart, and soul, and might, is little enough for matters of such unspeakable importance. When I hear Preachers or people spend their time in little impertinent fruitless things, that do but divert them from the great business of their lives, or to *dally*

with

with the *greateſt matters*, rather than to n
them and treat of them with a ſeriouſn
ſuitable to their importance; I oft think
the words of *Seneca* the *ſerious Moraliſt*,
ſhaming the hypocriſie of ſuch trifli
Preachers and Profeſſors of the Chriſti
faith; [*Verba copioſa componis, & interr
gans vincula nectis, & dicis, Acuta ſu
iſta! Nihil acutius ariſta; & in quo eſt utili
Quædam inutilia, & inefficacia ipſa ſubti
tas reddit:*] that is, [*You compoſe copio
words, and tye hard knots by curious queſtion
and you ſay, O theſe are acute things! Wh
is more acute than the peal of corn? and
what is it good for? ſubtility it ſelf makes ſo
things unprofitable and uneffectual.

[*Iſtæ ineptiæ Poetis relinquantur, quib
aures oblectare propoſitum eſt & dulcem fabu
lam nectere: ſed qui ingenia ſanare, & fidu
in rebus humanis retinere, ac memoriam offi
ciorum animis ingerere volunt, ſerio loquantur
& magnis viribus rem agant;* that is, [*Leav
theſe toys or fooleries to Poets, whoſe buſine
is to delight the ear, and to compoſe a pleaſa
fable. But they that mean to heal mens under
ſtandings, and retain credibility among me
and to bring into mens minds the remembranc
of their duties, muſt ſpeak ſeriouſly, and
their buſineſs with all their might.*]

Dem

Demens omnibus merito videret —— *He ould juſtly by all be taken for a mad man, at when the town expecteth to be ſtormed by enemies, and others are buſie at work for ir defence, will ſit idle, propoſing ſome cu- ous queſtions*] —— *Nunquid tibi demens ideatur, ſi iſtis impendero operam, & nunc ideor? quid agam? mors me ſequitur, vita it; Adverſus hæc me doce aliquid: effice ut mortem non timeam, & vita me non effu- iat.*] [*And ſhall not I be taken for a mad an, If I ſhould buſie my ſelf about ſuch things at am now beſieged? what ſhall I do? death ſueth me: life flyeth from me: teach me ſome- ing againſt theſe; make death not dread- to me, or life not to fly from me.*] *Si mul- oſſet ætatis, parce diſpenſandum erit, ut ſufficeret neceſſariis: nunc quæ dementia eſt, ervacua diſcere in tanta temporis egeſtate!*] *If we had much time, we ſhould ſparingly it out, that it might ſuffice for neceſſary ings: But now what a madneſs is it, to learn ings needleſs or ſuperfluous in ſo great a city of time!*] [*Metire ergo ætatem tuam: multa non capit. Meaſure thy age: It's enough for ſo many things.*] [*Relinque ludum literarum Philoſophis. Rem ma- ſtam! ad ſyllabas vocant qui animum mi- diſcendo diminuunt & conterunt, & id*

agunt,

agunt, ut Philosophia potius difficilis quam magna videatur: Socrates, qui totam Philosophiam revocavit ad mores, hanc summam dixit esse sapientiam, bona malaque distinguere.

[*Leave this learned play to Philosophers: a gallant business! They call us to syllables, and debase and depress the mind by learning such little trivial things, and make Philosophy rather to seem a matter of difficulty than great. Socrates, that revoked all Philosophy to manners, did call this the highest wisdom, to distinguish good and evil.*]

Did a *Seneca* see by the light of nature much of the necessity of *seriousness* and diligence, about the *matters of the soul?* and much of the madness of spending *words* and *time* on *trifles?* And yet shall there be found a man among *professed Christians*, and among the *Preachers of Faith and Holiness*, that plead for *trifling*, and scorn at *seriousness*, and count them *moderate* and *wise* that the *Heathen* brands as *toyish* and *distracted?*

What is it that *cloudeth* the *glory of Christianity*, and keepeth so great a part of the world in Heathenism and Infidelity: but this, that *among Christians* there are so few that are *Christians indeed?* and those few are so obscured by the multitude of *trifling Hypocrites*, that *Christianity*

ured and *judged* of by the *lives of those that are no Christians*? *Religion* is a thing to be *demonstrated* and *honoured* and *commended* by *practice*: *words alone* are ineffectual to represent its excellency to so *blind* a world, that must know by *feeling*, having lost their *sight*. In our *professed faith* we mount unto the Heavens, and leave poor unbelievers wallowing in the dirt. O what a transcendent, inconceivable glory, do we profess to expect with God unto eternity, and what manner of persons should they be, in all holy conversation and godliness, that look for such a life as this? How basely should they esteem those transitory things, that are the good and felicity of the sensual world? How patiently should they undergo contempt and scorn, and whatsoever man can inflict upon them? How studiously should they devote and refer all their time, and strength, and wealth, and interest, to this their glorious blessed end? How seriously should they speak of, and how industriously should they seek, such sure, such near, such endless joyes? Did professed Christians more exactly conform their hearts and lives to their profession and holy rule, their *lives* would confute the reproaches of their enemies, and command a reverent and awful estimation from

from the obſervers, and do more to convin
the unbelieving world of the truth and di
nity of the Chriſtian faith, than all the wo
of the moſt ſubtile diſputants. *Chriſtian*
being an *affecting practical ſcience*, muſt *pr*
ctically and *affectionately* be declared, acco
ding to its *nature* : *Arguments* do but pai
it out: And *pictures* do no more make know
its excellency, than the *picture* of *meat* a
drink makes known its *ſweetneſs*. When
doctrine ſo holy, is *viſibly exemplified*, a
liveth, and *walketh*, and *worketh* in *ſeri*
Chriſtians before the world : Either *this*
nothing will convince them and conſtr
them, to glorifie our Lord, and ſay, th
God is among us or in us of a truth, Mat
5. 16. 1 Cor. 14. 25. But it is *unchriſti*
lives that darkeneth the glory of the *Ch*
ſtian faith. When men that profeſs ſu
glorious hopes, ſhall be as fordidly earth
and ſenſual, and ambitious, and impote
and impatient as other men, they ſeem b
fantaſtical diſſemblers.

And yet ſhall there be found ſuch a p
fidious wretch under the heavens of God,
a *profeſſed Miniſter of Chriſt*, that ſhall
tilly or *openly* labour to make an exact,
holy, and heavenly converſation a ma
of *reproach* and *ſcorn*, and that under
te

ce of reproving the ſins of *Hypocrites* and *Schiſmaticks*, ſhall make the exacteſt conformity to the Chriſtian rule, and faithfulleſt obedience to the Almighty Soveraign, to ſeem to be but hypocriſie or ſelf-conceited-neſs, or needleſs trouble, if not the way of ſedition, and publick trouble, and turning all things upſide down? that cannot reprove ſin, without malicious inſinuating ſlanders or ſuſpitions againſt the holy Law, and holy life, that are moſt contrary to ſin, as life to death, as health to ſickneſs, and as light to darkneſs?

For *any man*, eſpecially *any profeſſed Chriſtian*, *any where* to oppoſe or ſcorn at godlineſs, is a dreadful ſign, as well as a heinous ſin. But for a *Preacher of Godlineſs* to oppoſe and ſcorn at *Godlineſs*, and that in the *Pulpit*, while he pretendeth to promote it, and is paid for it in the name of Chriſt, is a ſin that would ſtrike the heart of man with horrour to conceive of.

Though I cannot ſubſcribe my ſelf to that paſſage in the ſecond part of the tenth Family, *Tom.* 2. page 150. (however I have much love and honour the Book of Families) yet for their ſakes that not only can ſubſcribe to it, but would have all out of the Miniſtry that cannot, and

that

that take it for that Doctrine of the Chur
of *England* which they will believe
Preach, I will recite it to the terror of
guilty, not to drive to despair, but to aw
them or to shame them for their opposi
to the wayes of godliness.

Expounding *Psalm* 1. 1. *Blessed is the*
that hath not walked after the counsel of
ungodly, nor stood in the way of sinners, nor
in the seat of the scornful] having shew
who are the [*ungodly*] and [*the sinner*
it addeth these words.

" [*The third sort he calleth scorners*,
" is, a sort of men whose hearts are so stu
" with malice, that they are not conte
" to dwell in sin, and to lead their live
" all kind of wickedness, but also they
" contemn and scorn in others all godli
" true Religion, all honesty and vertue.
" the two first sorts of men, I will not
" but they may take Repentance, and
" converted unto God. Of the third
" I think I may without danger of G
" judgement pronounce, that never any
" were converted unto God by R
" tance, but continued still in their ab
" nable wickedness, heaping up to t
" selves damnation against the day of
" inevitable judgement.

T

Though I dare not say, but *some* such ve Repented, yet let the scorners that elieve this, remember, that they subscribe e sentence of their own condemnation.

Though I look upon this sort of the enemies of Holiness as those that are as unkely to be recovered and saved, as almost y people in the world, except *Apostates*, nd *Malicious Blasphemers* of the *Holy Ghost*, et in compassion to the people and themelves, I shall plead the cause of God with eir consciences, and try what Light can with their understandings, and the terours of the Lord with their hardened arts.

1. *A Preacher of the Gospel should much tell the people in understanding*: And therefore this sin is *greater* in them than other n; what *means*, what *light* do *they* sin inst? Either thou *knowest* the *Necessity* of *ving* for salvation with the greatest diligence, or thou *dost not*. If not, what a sin d shame is it to undertake the sacred fice of the Ministry, while thou knowest t the things that are *necessary to salvation*, d that which every *Infant in the faith* doth ow? But if thou *dost know it*, how dost ou make shift maliciously to oppose it, ithout feeling the beginnings of Hell upon

upon thy Conscience? When it is thy w
to *read the Scriptures*, and meditate on the
dost thou not read thy doom, and medit
terrour? How canst thou choose but p
ceive that the scope of the Word of God
contrary to the bent of thy affections a
suggestions? Yea what is more evid
by the *Light of Nature*, than that God a
our salvation cannot be regarded with t
much holy seriousness, exactness and ind
stry? Should not the *best things be best lov*
and the *greatest matters* have our *great*
care? And is there any thing to be co
pared with God and our eternal state?
what *overwhelming* subjects are these to
sober and considerate *mind*! what toys
all things in comparison of them! And
dost thou *make light* of them, and also *te*
men so to do? As if there were something
that better deserved mens greatest care
diligence than they. What, a *Preacher*,
not a *Believer*! Or a *Believer*, and yet
see enough in the matters of *Eternity* to
gage all our powers of soul and body ag
all the world that should stand in com
tition?

2. *Is it not sinful and terrible enough*
be thy self in a carnal unrenewed state! (R
1, 13.) and to be without the Spirit

life of Christ (v. 9.) but thou must be so cruel as to *make others* miserable also? *Psal.* 50. 16, 17. [*But to the wicked saith God, What hast thou to do to declare my statutes? or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?*] Matth. 5. 19. *Whosoever shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach the same, shall be called Great in the Kingdom of Heaven.*]

3. What an aggravation is it of thy impiety and soul-murder, that *thou art bound by Office to teach men that life of holiness which thou oppossest*, and to perswade them that with all thy Might, which thou endeavourest closely and cunningly to disgrace? And wilt thou be a *traitor* to Christ in the name of a *Messenger* and Preacher of the Gospel? Wilt thou engage thy self to promote his interest, and to use all thy skill and power to build men up in holiness and obedience; and when thou hast done this, wilt thou disgrace and hinder it? Dost thou take on thee to go on the message of Christ, and then speak against him? We do not find that *Judas* dealt thus with him:

when he sent him as he did other Preachers, we read not that he preached against him. O let not my soul be numbred with such men in the day of the Lord! It will be easier for *Sodom* and *Gomorrah*, than for the *refusers* of the Word and Grace of Christ. What then will be the doom of the *opposers*? And above all of *those treacherous opposers*, that pretend themselves to propagate and promote them.

If the wit and malice of Satans instruments were sharpened against the ways and servants of the Lord, it belongs *to you* to *plead Christs cause*, and shame these absurd unreasonable gain-sayers, and stop the mouth of impious contradiction. And will *you join* with the gain-sayers, and secretly or openly say as they? Who should *confute* the *deriders* of a holy life but you? Who should lay open the excellencies of Christ, the glory of heaven, the terrors of the Lord, and all other obligations to the most serious Religiousness, but *you* that have undertaken it as your calling and employment? If a man in the Parish were so Atheistical a Brutish, as to think God unworthy of your dearest love, our most exact obedience, our most laborious service, who should disprove this Atheists folly, but you that are (as Christians, and Ministers) obliged

defend the honour of your Lord? If any of the *people* should fall into such a dream or dotage, as to question the Necessity of our utmost diligence in our preparations for eternal life, who should awake them by lifting up their voices as a trumpet, and help to recover their understandings, but *you* that are the watchmen, and know their blood will be required at your hands, if you give them not loud and timely warning? If any subtil malicious servant of the Devil, should plead against the necessity of Holiness, and disswade the people from serving God with all their might, who should be ready to confirm the weak, and strengthen and encourage them that are thus assaulted, and help to keep up their zeal and forwardness, but you that are *Leaders* in the *Army* of the Lord? Is it not a *holy God* that you are ingaged to serve? and a *holy Church* in which you have your station? And a *communion of Saints* in which you have undertaken to administer the *holy things of God*? Have you not read what was done to *Nadab* and *Abihu*, when *Moses* told *Aaron*, [*This is it that the Lord spoke, saying, I will be sanctified in them that come nigh me, and before the people I will be glorified,*] Lev. 10. 3. Is it not a *holy Law and Gospel* which you publish? You have under-

 taken

taken to warn the slothfull, the sensual, t
worldly, and the prophane, *that they strive*
enter in at the strait gate, and seek first the k
dom of God and his Righteousness, Luk. 13.2
Matth. 6. 33. *and to give diligence to m*
sure their calling and election, 2 Pet. 1.
and to give all diligence in adding virtu
their faith, &c. 2 Pet. 1. 5. *and with all d*
gence to keep their hearts, Prov. 4. 23. And
you the men that would *quench* their ze
and destroy the *holy diligence* which y
should *preach*? The Lord touch your hea
and recover you in time, or how woful
it be with such *hardned Hypocrites*, tha
the *Light*, and *in his family and livery*,
under his standard and colours, dare pro
Traytors and Enemies to the Lord?

4. And what an addition is it to yo
guilt, that *you speak against God in his*
name? By *Office* you are to deliver
message, and speak to the people *in his na*
and *in his stead*, 2 Cor. 5. 19, 20. And d
you before the Sun, and under the Heav
of God, and in his hearing, perswade m
that the *most holy God is against Holiness*?
the *King of Saints* is an *adversary to sa*
ty? and that he that *made his holy Law*,
gainst the *most exact obeying of it*? dare
prefix a [*Thus saith the Lord*,] to so imp

speech as [*It is in vain to serve the Lord?* *what needs there so much ado for your salvation?*] Dare you go to men as from the Lord, and say [*You are too careful and diligent in your service! Less ado may serve the turn! What need this fervour, and redeeming time! This is but puritanism or Preciseness. It is better to do as the most, and venture your souls without so much ado.*] *Who* could at last hold up his face, or stand before the dreadful Tribunal, that should be found in the guilt of such a crime! What, to put *God* into the similitude of *Satan*, and describe the *most holy* as the *enemy of Holiness!* and make him plead *against himself*, and disgrace his own Image, and *dissuade* men from that which *he himself* hath made of *necessity* to their salvation! What viler blasphemy can be uttered!

5. And it aggravateth your sin, that your *relation obligeth you to the most tender affection to your people*: And yet that *you* should seduce them to *damnation*. For the *Nurse to poison them*; for the *Parents* to cut the *childrens throats*, is worse than for an *enemy* to do it. If the *Devil* our professed enemy should himself apear to us, and say, *Prepare so seriously for death; Be not so strict, and diligent, and holy,*] it were not, in many respects *so bad*, as for *you* to do it, that should

help to save us from his snares. You that profess your selves their Fathers! that should travel in birth till Christ be formed in your peoples hearts! that should love your people as your own bowels, and tender the weak, and pity the wicked, and stick at no labour, suffering, or cost, that might advance their holiness, and further their salvation; For *you* to tempt men into a *careless life*, and turn them out of the holy way, is an aggravated cruelty. It's worse for the Shepheard to destroy us than the Wolfe. Read *Ezekiel* 34. & 33.

6. *Are not you ashamed thus to contradict your selves?* What can you find to *preach* from the *word of God*, that tendeth not to this *diligence* which you are against? How can you make shift to preach an hour, and not aquaint men with the *Duty* and *Necessity* of *seeking God with all their Might?* Do you not tell them, that *except they be converted and new born, they shall not enter into the Kingdom of God*, John 3. 3, 5. Mat. 18. 2. And that *whithout holiness none shall see the Lord*. Heb. 12. 14. And *that if they live after the flesh they shall die*, Rom. 8. 13. And *that except their righteousness exceed the righteousness of Scribes and Pharisees, they shall in no case enter into the Kingdom of Heaven*, Mat. 5. 20. And

all you in your *Application*, or *private discourses unsay* all this again, and give God and your selves a *lye*? and let people see, that the Pulpit is to you but as a Stage, and that you belive not what you speak?

7. Consider, that your *place and calling*, *maketh you the most successful Servants of the Devil*, and so the most bloody murtherers of souls, while *you* give your judgment against strict and heavenly life. For *a drunkard in an Ale-house* to mock the Minister, and rail at serious Religion, is less regarded by sober men, and small advantage to his Masters cause; nay the wickedness of his life, so great a shame to his judgment, that it inclineth many to think well of those that he speakes against. But when a man that pretendeth to *learning* and *understanding*, and to be himself a *Pastor* of the Church, and *Preacher* of the mysteries of Christ, shall make them odious that are most careful of their souls, and most exact in pleasing God, and shall make all *serious diligence* for heaven to seem but *intemperate zeal* and *self conceitedness*: and shall describe a Saint as if the formal lifeless Hypocrite, that giveth God but the leavings of the world, and never set his heart on heaven, were indeed the man: what a snare is here for the perdition of the

ignorant! They that are naturally averse from holiness, and are easily perswaded to think that to be unnecessary or bad, which seems so much above them and against them, will be much confirmed in their mistakes and misery, when they hear their *Teachers* speake *without them*, the same that *Satan* by his suggestions doth *within them*. This turneth a *trembling sinner*, into a *hardned scorner*: he that before went under the daily corection of his conscience, for neglecting God, and omittingholy duties, and living to the flesh, grows bold and fearless, when he hears the *Preacher* disgrace the stricter, purer way. By that time he hath heard a while the *fear of God* derided as *preciseness*, and tender conscience reproached as a *scrupulous foolish thing*, his conscience grows more pliable to his lusts, and hath little more to say against them. When Gods own professed Ministers that should be wiser and better than the people, are *against this zeal* and industry for heaven, the people will soon think, that at least it is *tolerable* in them; And they will sooner learn to *deride a Saint* from a *Sermon*, or discourse of a *Preacher* or a *learned man*, than from the *scorns* or *talk* of *hundreds* of the *ignorant*. And wilt thou *teach* them to *hate godliness*, who hast undertaken before the righteous God, to *teach* them to

practice

practice it? He that *dispraiseth* it though under other names, and representeth it as odious, though masked with the title of some odious vice, doth indeed endeavour to make men hate it. And what a terrible account wilt thou have to make, when the seduction and transgression of all these sinners shall be charged upon thee? When Christ shall say to the haters, deriders, and opposers of his holy ways and servants [*In as much as you did it to one of the least of these my Brethren, you did it unto me.*] How durst you scorn the image of your maker? and hate the *Saints* whose *Communion* you professed to *believe*; and deride or oppose that *serious holiness*, without which you had no hope of being saved? If then the sinners become your accusers, and say, [*Lord we thought it had been but unnecessary preciseness, and that serious Christians had been but self conceited factious hypocrites, and that lip service with a common worldly life might have served the turn; We heard our Preachers represent such strict and zealous men, as turbulent, seditious, and refractory, as odious and not as imitable: Their application was against them: Their discourse derided them: Of them we learnt it: We thought they were wiser and better than we: Of whom should we learn but of our Teachers?*]

Wo to the Teachers that ever they were born, that must be then found guilty of this crime.

If *Adam's* excuse was *Eve's* accusation, [*The woman which thou gavest to be with me, she gave me of the tree and I did eat.*] And the *womans* excuse did charge the Serpent [*The Serpent beguiled me and I did eat.*] Gen. 3. 12, 13. (though it freed not the excusers,) How will it load *you*, when your people shall say, [*The Teachers that we thought thou gavest us, did teach us and go before us in setting against this holy diligence; and we did but learn of them, and follow them!*]

8. *Are not the people backward enough to the serving of God with all their might, unless you hinder them?* Is not the corrupted heart of lapsed man *averse enough* to the matters of salvation, but you must make them worse? If you had to do with the best and holiest person in the world that walketh with God in the most heavenly conversation, he would tell you that his dull and backward heart hath no need of *clogs*, and pull backs, and discouragements, but of all the help that can be afforded him, to quicken him up to greater diligence. The *most zealous* lament that they are *so cold*: The *most heavenly*

lament that they are *so earthly*, and so *strange to heaven*: The most *laborious* lament that they are so *sloathful*: and the *fruitfullest* Believers that they are so *unprofitable*; and those that are most *watchful* of their words and deeds, that they are so *careless*; and those that most diligently redeem their time, lament it that they lose so much; and those that walk most *accurately* and *exactly*, that they are so *loose*, and keep no closer to the Rule. And yet darest thou increase the backwardness of the *ungodly*! will not their *carnal interests and lusts* serve turn to keep them from a *holy life*! Is not *Satan* strong enough of himself? will not the *common distaste* of *Godliness* in the world, sufficiently prejudice and avert them without *thy helps*? do you see your people so *forward to do too much* for Heaven, that you must pull them back? Cannot souls be *damned* without your *furtherance*? or is it a *desirable work*? and will it *pay* you for your cost and labour? The way is up hill; The best of us are weak, and frequently ready to sit down! A thousand impediments are cast before us by Satan and the world, to make us linger till the time be past; and many a charm of pleasure and diversion to make us sleep till the door be shut. And *Ministers* are sent to keep us

making, and take us by the hand, and lead us, and remove impediments: and shall they set in with the enemy, and be our chiefest hinderers? O treacherous guides! O miserable helps! Are not our dark understandings, our earthly, dull and backward hearts, our passions and troubled affections, our appetites and sensual inclinations, our natural strangeness and averseness to God, and Heaven, and holiness, enough to hinder us *without you?* Are not all the temptations of the Devil, the allurements of the flesh and world, the impediments of poverty and riches, of flattery and of frowns, of friends and foes, in our callings, and in our divertisements, are not *all these* enough to cool and dull us and keep us from serving God *too much*, and being *too careful* and *diligent* for our souls, but *Preachers* themselves must be our *impediments and snares?* Now the Lord deliver our souls from such impediments, and his Church from such unhappy guides!

9. *Consider whom thou imitatest in this.* Is it Christ, or Satan? Christ calleth men to *strive*, to *labour*, to *seek first*, to *watch*, to *pray always*, and *not wax faint*, Luk. 12. 24. John 6. 27. Mat. 6. 33. & 25. 13. Luk. 18. 1. The Apostles call men to be [*fervent in spirit, serving*

serving the Lord; to be a peculiar people, zealous of good works, to pray continually, to be a chosen generation, a Royal Priesthood, an holy Nation, a peculiar people to shew forth the praises of him that hath called us, and offer up spiritual sacrifices acceptable to God by Jesus Christ, 1 Pet. 2. 5. 9. 1 Thess. 5. 17. Tit. 2. 14. Rom. 12. 11. *To fight the good fight of faith, and lay hold upon eternal life*, 1 Tim. 6. 12. *To serve God acceptably (being as a consuming fire) with reverence and Godly fear*, Heb. 12. 28, 29. *To be stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord*, 1 Cor. 15. 58.] And dare you *gainsay* the Lord and his Apostles, and concur with *Satan*, and the *Pharisees and enemies* of Christ?

10. *You do you worst to make the sacred office of the Ministry to become contemptible*, as *Eli's* Sons did: Poor people that cannot sufficiently distinguish the *Doctrine* from the *Application*, the *office* from the *person*, the *use* from the *abuse*, will be tempted to run from the ordinances of God, and think the worse of others for *your sakes*, and suspect *all* their food, because *you* mix such poyson in it. And the more Holy and Necessary the office and work is, the greater is your sin in corrupting

rupting it, or making it suspected or abhorr'd.

Consider soberly of these things, and then go on and speak against a *Life of Holy diligence* if you *dare*.

I know you'l say *It is not Godliness, but singularity or humour, or disobedience, or hypocrisie, or faction, that you oppose*: and perhaps you'l instance in some that are guilty of some of these, or seem so at the least.

But 1. I do here solemly profess that I hate these crimes as well as you: and that is not any part of my intention to plead for *intemperance, disobedience in lawfull things*, for *schisms*, or *faction*, or any *irregularity*. And this I here put in against those that are disposed to misunderstand and misreport us, and leave it as *on record* to prove them fladderers, that shall accuse me of defending *any such thing*. And I do protest against those on the other side, that will fetch encouragement for any transgression from my necessary plea for the *holy industry* and *vigilancy* of Believers. And moreover, I do profess that it *is only the opposers of Holiness that I mean in this Defence*, and *have not the least intent to intimate that any others are guilty of that crime that are not*. But having premised this protestation, to prevent mistakes

tales and false reports. I answer now to the guilty.

2. If it be *crimes* only that you are against, deliver your self so, as may not lay reproach or suspicion *on Godliness*, which is *most opposite to all crimes*. Cannot you preach against *Divisions*, *Disobedience*, or any other sin, without any scornful intimations or reflections against mens *diligent serving of the Lord*.

3. Why do not you *commend those* that are *not liable* to your accusations, and encourage them in *holiness*, and draw others to imitate them? And why do you not commend the *Good* where you discommend the *evil* that is commixt.

4. Shall *Health* and *Life* be made a scorn, because there are few but have some *distemper* or *disease*? Shall *Christianity* and *Holiness* be secretly reproached, because *all Christians* have *some* fault to be accused of? If men be faulty, you should perswade them to be more *strict* and *diligent*, and not lessen it in them for *want* of watchfulness and strictness that they *sin*. Nothing is more contrary to *faults*, than *Holiness*. There is no other way for their full reformation. And therefore all true humbled Christians are ready to confess their *faultiness* themselves; but so

so far are they from thinking the worse of *piety* for it, that it's one great reason that moveth them to go on, and to read, and hear, and pray, and meditate, and do so much that they may get more strength against their *faults*. Must they think ill of *food*, and *Physick*, and *exercise*, because they are *infirm*? *All* faithful Ministers tell their people plainly of their *sins* (so far as they are acquainted with them) as well as you. But they do it not in a way reproachful to their holy diligence: They do not therefore call them off from *Godliness*, nor tempt them to be less in the use of means, but *more*, by how much their need is greater. A *holy heart*, and a *malignant heart*, will shew their difference in the reproving of the *same fault*. The one layeth all the *odium* on the *vice*, and honoureth the *holy obedience* of the Saints. The other fastneth his sting upon the *Godly*, and under pretence of dishonouring their *faults*, doth seek to fasten the dishonour on their *holiness*. And those that are so *minded*, will never want *occasion* or *pretence*, for the worst that Satan would have them say. The Church will never be without *some Hypocrites*, and *scandals*, nor the *best* without *some faults* and *passions*; nor the *holiest* action without some mixture of

human

frailty and infirmity; nor will the *goodneſs* and *holineſs* of the action, be from plauſible calumnies and ſcorns, le there is the *wit* and *venom* of the Ser- in the *heads* and *hearts* of wicked men. How eaſie is it to put a name of ignominy on every perſon, and every duty? To rge any man with Hypocriſie, or Pride? take the wiſeſt man for *ſelf conceited*, auſe he is not of the accuſers mind? To all our *obedience to God*, by the name of *obedience unto man*, when man forbids it, they uſed the three witneſſes *Dan.* 3. and *Daniel* himſelf for praying in his houſe, *Dan.* 6. though they confeſſed they had *thing elſe againſt him*? To call *Gods Truth* the name of *Hereſie*, and *Hereſie* by the ame of *Truth*? To charge all with *Schiſm* at dare not ſubject their ſouls to the uſur- tion and arrogant impoſitions of the ſons Pride, that have neither Authority nor bility to Govern us, as the Papiſts deal by greateſt part of the Chriſtian world? To *ſnares* for mens Conſciences, and then cuſe them for *falling into thoſe* ſnares? To ak *new Articles of faith*, till they have nſcended the capacity of *Divine* and *Ra- belief*, and then *condemn us* for not ieving them? To make *Laws* for the Church,

Church, *unnecessary* in their own opin
and sinful in other mens, and comm
things which they know that others th
the Lord forbids, and then load them w
the sufferings and reproaches of the *di*
dient, turbulent, heretical, schismatical,
seditious? To call men *factious*, if they
not be *of their faction?* and *Sectaries*, if t
will not unreasonably subject their *soul*
them, and joyn with an *imperious Sect* aga
the *Catholick Unity* and *Simplicity?* All wh
the *Romanists* practice upon the Church
Christ. How *easie*, but how *unreasona*
and yet how *unresistible* is all this? H
easie is it to call a *meeting of sober Christ*
for prayer and mutual edification, such
that was, *Acts* 12. 12. by the name o
factious schismatical Conventicle, and a m
ing of *Drunkards*, or *Gamesters*, by a m
gentle, less disgraceful name? To say a m
becomes a *Preacher*, when he model
reproveth another for his sins, or charita
exhorteth him in order to his salvation,
giveth any necessary plain instruction to
family, for whom he must give accou
Believe it, it will be a poor excuse to
man, that becomes an enemy to the
gence of a Saint, that he could *thus cloak*
malice, and *cloath a Saint* with the *vizo*

Hypocrite, and the rags of any *odious* [illegible]

If the *Pharisees* were to be believed, it [illegible] *not they*, but *Christ* that was the *Hypo*[illegible] or was it the *Son of God*, but an [illegible] *to Cæsar*, and a *Blasphemer* that they [illegible] *to death*. But will not Christ *know his sheep*, [illegible]ugh he find them *torn* in a *wolfe skin*? You [illegible] it is *turbulent Precisians* that you strike; [illegible] what if Christ find but *one of the least of* [illegible] *Bretheren bleeding* by it? It is but *Hypo*[illegible] or *Schismaticks* that you *reproach*; but [illegible] Christ find an *humble serious Christian* [illegible]*ffering* by your abuse, and you to answer [illegible] I would not be in your coats for all the [illegible]eatness and honour that you shall have be[illegible] your everlasting shame. If *Tertullus* [illegible]ccuse a *pestilent fellow, and a mover of sedi*[illegible], and Christ find an *holy laborious Apostle* [illegible] *bonds and suffering by it*, it is not his *names* [illegible]at will excuse him; and make an *Apostle*, [illegible] *persecution* to be another thing.

TO return to the *endangered flocks*: Look upwards sirs, and think whether *Hea*[illegible] be worth your labour! Look downwards, and think whether *Earth be more wor*[illegible] of it! Lay up your *treasures* where you must

must *dwell for ever*. If that be *here*, th
scrape, and flatter, and get all that you c
But if it be not *here*, but in *another life*,
hearken to your Lord, and *lay up for*
selves a treasure in heaven, and there *let*
very hearts be set, Mat. 6. 20, 21. And up
the peril of *everlasting misery*, hearken
to *any man* that will tempt you from a
gent holy life. It is a *serious business*,
seriously in it; and be not *laught* or
out of *Heaven*, by the flouts of a distrac
sensual Atheist. If any of them will pret
to sobriety and wisdom, and undertake
prove that *God should not be loved and ser*
and your salvation sought with all your Mi
and with greater care and diligence th
any earthly thing, procure me a sober co
ference with *that man*, and try whether
shall not prove him to be a befoold serv
of the Devil, and a mischievous enemy
your salvation, and his own. O that
might have but *sober debates*, instead of *je*
and *scorns*, and *railing*, with this sort
men! How quickly should we shew yo
that they must renounce the *Scripture*,
renounce *Christianity*, and (if that be no
thing with them) that they must renoun
God, and renounce *right Reason*, and *unm*
themselves, if they will renounce a *h*
heav

...nly life, and blame them that make it ...ir *principal business* in the world to pre...re for the world to come.

But if they will not be intreated to such *sober conference*, will you that hear them (if you care what becomes of you) but ...*to us*, and hear what *we can say* for a ...*ly life*, before you hearken to them; and ...t your souls have fair play, and shew that ...u have so much love to your selves, as ...t to cast away salvation at the derision of ...fool, before you have heard the other side.

If I make not good the *strictest Laws* of God Almighty, against the most *subtil cavils* ...f any of the instruments of Satan, then tell ...e that *Infidels* or *Epicures* are in the right. Compare their words with the words of God. Consider well but that one Text, 2 ...*Pet.* 3. 11. and tell me whether it suit with ...eir opinions, [*Seeing all these things must ...dissolved, what manner of persons ought we ...be in all manner of holy Conversation and ...odliness; looking for and hasting to the coming ...the day of God!*] Did these words but ...nk into your hearts, the next time you ...eard any man reproach a *holy, heavenly life*, ...would perhaps make you think of the ...ords of *Paul* to such another, *Acts* 13. ...[*O full of all subtilty and all mischief,*

thou

thou child of the Devil, thou enemy of all r
teousness, wilt thou not cease to pervert the r
wayes of the Lord?]

And if *Holiness* be evil spoken of by th
that never tried it, what wonder! Ch
hath foretold us that it *must be so*, Matth
11, 12. *Blessed are ye when men shall re*
you, and persecute you, and say all manne
evil against you falsly for my sake. Rejoyce
be exceeding glad, for great is your rewa
Heaven: for so persecuted they the Pro
which were before you.] John 15. 19. 20.
ye were of the world, the world would lov
own: but because ye are not of the world,
I have chosen you out of the world, there
the world hateth you, &c.] 1 Pet. 4. 4
14. *They think it strange that you run*
with them to the same excess of riot, spea
evil of you, who shall give account to him
is ready to judge the quick and dead —— *I*
be reproached for the name of Christ, ha
are ye; for the Spirit of glory, and of G
resteth upon you; On their part he is evil s
ken of, but on your part he is glorified.] *S*
himself oft telleth us, that among the *H*
then, Virtue was a derision, so far is the
ture of man degenerated. The question
not what you are *called* or *taken* to be,
what you *are* [*Intus teipsum considera* (*in*

S

[illegible]) *non qualis sis aliis credas; Plerunque [illegible] inepti & inertes vocantur. Mihi contin[illegible] iste derisus: Æquo animo audienda sunt [illegible]peritorum convitia; & ad honesta vadendi [illegible]temnendus est iste contemptus.*] that is [*In[illegible]ardly consider of thy self, and judge not what [illegible]u art by the words of others: For the most [illegible]rt Good men are called fools and dullards: [illegible]et me be so derided: The reproaches of the [illegible]norant (or unskilful) must be patiently heard, [illegible]nd this contempt of one that followeth virtue, [illegible]ust be contemned,*] Yea it is the highest ho[illegible]our to be content to be *accounted bad*, that [illegible]e may *not be so*; and the greatest trial [illegible]hether we be indeed *sincere*, to be put to [illegible], to be either *accounted Hypocrites*, or *to be* [illegible]ch. Methinks I can scarce too oft recite [illegible]hat excellent saying of *Seneca*, *Epist.* 72. *Nemo plus videtur æstimare virtutem, nemo [illegible]agis illi esse devotus, quam qui boni viri fa[illegible]am perdidit, ne conscientiam perderet;*) that [illegible] (*No man seems to set a higher price on [illegible]rtue; no man seems to be more devoted to it, [illegible]n he that hath lost the reputation of being a [illegible]od man, lest he should lose his conscience.*)

But perhaps you'l ask, *May not a man be [illegible]ighteous overmuch?* as is intimated, *Eccles.* [illegible]16.

I answer, It is *making a mans self overwise*

or

or righteous, that is there reproved. And
doubt but, 1. Many *take on* them, or
themselves more wise and righteous
they are; that is, *are Hypocrites*. 2. As
teousness is taken *materially* and in com
estimation, so a man may be *too right*
He may be *too rigorous*; which is called
stice; and too much in grief, or fear, or
ble, and too much in any outward act
goeth under the *name* of *duty*. But it is
then truly and formally *duty* and *right*
ness, but *sin*. As to *fast* to the disabling
body for Gods service. To *pray* when
should *hear*: To *hear* when we should
about some *greater work* of *Mercy* or
tice: To neglect our *outward labour* and
ling on *pretence* of *Religion*: To set up
fice against or *before mercy*: To *sorrow* wh
we should *rejoyce*: To *meditate* and *fear*,
grieve, beyond what the *brain can bear*,
it distract us: This is called, *being right*
over much: As also to *make us a Religion*
out *own Inventions*, and to *overdo* with
worship and the *traditions* of men, as the P
rites and Papists. But indeed this is
Righteousness, but *sin*: To be *formally*
much righteous, is a contradiction, and
possible. For to go *beyond* the *Rule* is *un*
teousness: And to do *too much*, is to go bey

Rule. Unless you dare imagine, that hath erred, and the *Rule* it self is over-strict, and the *Law* is unrighteous: But then *shall God judge the world?* saith the Apostle, *Rom.* 3. 6. *Shall not the Judge of all world do righteously?* Gen. 18. 25. Nay then should he *be God?* And is there any thing now left but *Ignorance* or *Wickedness* to stand up against thy speedy diligence? Away then with thy *delays* and *sloathfulness.* If thou *wilt* serve God *with all thy might,* let it be seen; If thou *wilt* be a *Christian indeed,* let *deeds declare* it. *Christianity* is not a dead Opinion. If really thou live in hope of heaven, such hopes will make thee *stir* for the attainment. Why standest thou *idle,* when thou art born for *work,* and all thy faculties are given thee for *work,* and thou art Redeemed for *work?* (for *Evangelical work.*) If thou be *sanctified,* thou hast the *Spirit of Christ,* a quickening working principle within thee; which way soever thou look, that thou mayst see that which would shame a sloathful soul, and warm a cold and frozen heart, and call thee up to a speedy industry: what *quickening* words shalt thou find in *Scripture,* if thou wilt but bring thy heart thither, as one that *is willing to be quickned?* what *powerful com-*

mands, what *promises*, what *threatnings*, what *holy examples* of exceeding diligence of Christ and his Apostles? See how the Godly about thee are *at work*, though the world *oppose* them and *deride* them! how *earnestly* they pray! how *carefully* they walk! how sadly they complain that they are *no better*! And hast *thou not* an immortal soul to save or lose as well as *they*? See what a stir the *proud ambitious* person makes for less than nothing? what a stir the *covetous* and the *voluptuous* make for a sweetned draught of mortal poyson? And shall we be *idle* that are engaged for *Heaven*? Is it reason that we should *do less* for *God* and our *salvation* than *they* do for *sinful pleasure* to *damnation*? You cannot *mock them* out of their *Pride* or *Covetousness*: And shall *they mock thee* out of thy *Religion*, and thy *hopes of Heaven*? If the commands, and promises, and threatnings of God, the most powerful preaching that, as it were, sets open Heaven and Hell to them, doth not prevail with fleshly men to leave the most sordid and unmanly sin. And shall the words or frowns of creeping dust prevail with thee against the work for which thou livest in the world, when thou hast still at *hand unanswerable arguments* from *God*, from thy *self*, from *Heaven*

Hell, to put thee on? Were it but for thy *life*, or the *life* of thy children, friend, yea thy enemy, or for the quenching of a fire in thy house, or in the Town, wouldst thou not stir and do thy best? And wilt thou be idle when eternal life lies on it? Let Satan bawl against thee by his instruments. Let fleshly sinners talk awhile of they know not what, till God hath made them change their note. Let what will be the consequent to thy flesh. These are not matters for a man much to observe, that is engaged for an *endless life*. O what are these to the things that thou art called to prosecute! Hold on then Christians in the work that you have begun. Do it *prudently*, and do it *universally*. Take it *together*, both works of *Piety*, *Justice*, and *Charity*: But do it *Now* without delay, and do it *seriously* with your *might*. I know not what cloud of darkness hath seized on those mens minds that speak against this, or what deadly damp hath seized on their hearts, that hath so benummed and unmanned them. For my own part, though I have long lived in a sense of the preciousness of time, and have not been wholly idle in the world; yet when I have the deepest thoughts of the great everlasting Consequents of my work, and of the uncertainty and shortness of my

Time, I am even amazed to think that my heart can be so slow and senseless, as to do more in such a case. The Lord knows, and my accusing wounded Conscience knows, that my sloathfulness is so much my shame and admiration, that I am astonished to think that my *Resolutions* are no *stronger*, my *affections* no *livelier*, and my *labour* and diligence no *greater*, when *God* is the *Commander* and *his Love* the encourager, and *his Wrath* the spur, and *Heaven* or *Hell* must be the issue. O what lives should all of us live, that have things of such unspeakable consequence on our hands, if our hearts were not almost dead within us! Let who will speak against such a life, it shall be my daily grief and moan, that I am *so dull*, and do *so little*. I know that our works do not profit the Almighty, nor bear any proportion with his reward; nor can they stand in his sight, but as accepted in the Lord our righteousness, and perfumed by the odour of his merits. But I know they are *Necessary*, and they are *sweet*. Without the holy imployment of our faculties, *this Life* will be but a *burden* or a *dream*, and the *next* an *unexpressible misery*. O therefore that I had more of the Love of God, that my soul could get but nearer to him, and swiftlier move upward by Faith

and Love! O that I had more of that Holy Life, and active diligence, which the serpentine *Cainish* nature doth abhor, though I had with it the scorns of all about me, and though they made me as they once did better men, as the filth of the World, and the off-scowring of all things! 1 *Cor.* 14 13. O that I had more of this *derided diligence*, and holy converse with the Lord, though my name were cast out as an evil doer, *Luke* 6. 22. and I were spit at and buffeted by those that do now but secretly reproach! Might I nearly follow Christ in holiness, why should I grudge to bear his Cross, and to be used as he was used? *Matt.* 26. 27. *Luke* 18. 32. knowing that *if we suffer with him, we shall also reign with him*; and *the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Rom. 8. 17, 18.

If when we have done all, we are but *unprofitable servants*, and must say; *we have done but our duty*, Luke 17. 10. have we not all more need of monitors to humble us for doing so much less than our duty, than to be reprehended for being too diligent and exact?

I again protest, that it is not any works of supererrogation, or humane invention,

superstition, or self-appointment that I am defending, but only the accurate obeying of the Laws of God, and the utmost diligence in such obedience, for the obtaining of everlasting life. Either God hath commanded these works of Holiness, Justice, and Charity, or not. If he *have not*, then I have done, and yield the cause: It is only *what he hath commanded* that I plead for. O that before you either speak against any *Holy duty*, or your selves neglect it, you would but come to us, and soberly joyn in *searching* the *Holy Scriptures*, to see whether it be *required there* or *not*; and resolve but to obey it, if we prove it thence: and if it be but a matter of humane imposition, we leave you to your selves, and should desire that you may be much left to your liberty in such things; and that you place not too much of your Religion therein. But if indeed it be *commanded in the Word of God*, I beseech you, as you are *Christians*, and as you are *Men*, remember that whenever you blame or scorn an holy *duty*, it is *God himself* that you *blame* or *scorn*. If it be *naught*, it is long of him that did *command it*: The *Subject must obey*; should not such worms as we obey the infinite God that made us? If it be a *fault to obey*, it is a *duty to rebel*, to *disobey*;

disobey; and that must be because that God hath *no authority to command*, and that must be because he *is not God*. See whether you bring your opposition to an *holy life*; And dare you stand to this? Dare you as openly mock God for *making these strict* and *holy Laws*, as you do *men* for *obeying* them? None but a professed Atheist dare.

Alas, Sirs, it is nothing but *intoxicating prosperity*, and *sensual delights*, and *worldly diversions*, that turn your brains, and leave you not the sober use of Reason, that makes you think well of *ungodly sloathfulness*, and makes you think so contemptuously or senselessly of a *heavenly life*. I tell you (and remember another day that you were told of it) that there is not the boldest Infidel in the world, nor the bittrest enemy to *holiness* in this Assembly, but shortly would wish they had rather been Saints in rags, with all the scorn and cruelty that malice can inflict on such, than to have braved it out in pride and gallantry, with the neglect of the great everlasting things. I tell you again, there is not an ungodly wretch that heareth me, but ere long would give a world if he were owner of a holy heart and life, that he had spent his dayes in holy watchful preparations for his change, which he spent for that

which will deceive him and forsake him

Methinks I even see how you will passionately rage against your selves, and tear your hearts with self-revenge, (if grace prevent it not by a more safe repentance) when you think too late how you lived on earth, and what golden times of grace you lost, and vilified all that would not lose them as foolishly as you. If Repentance unto life made *Paul* so call himself *foolish, disobedient, deceived, and exceeding mad,* (Tit. 3. 3. Act. 26. 11.) you may imagine how *tormenting Repentance* will make you *call your selves* too late.

O Sirs, you cannot now conceive, while you sit here in health, and ease and honour, what different thoughts will *then* possess you of a holy and unholy life! How mad you will think them that had but *one lifes time* of *preparation* for *eternal life*, and desperately neglected it: And how sensible you will *then* be of the *wisdom* of *Believers*, that *knew* their *Time*, and *used* it while they had it! *Now wisdom is justified of all her children*; but *then* how sensibly will it be justified of all its *enemies*! O with what gripes will undone souls look back on a life of mercy and opportunities, thus basely undervalued, and slept away in dreaming idleness, and fooled away for things of nought. The

The language of that damned rich man, *Luke* 16. may *help* you in your *predictions*. O how will you wonder at your selves that ever you could be so blind and senseless, as to be no more affected with the warnings of the Lord, and with the forethoughts of everlasting joy or misery! To have but *One small part* of *Time* to do *all that ever must be done* by you for *Eternity*, and *say all that ever you must say* for your own or others souls, and that this was spent in worse than nothing! To have but *One uncertain life*, in which you must run the race that wins or loseth Heaven for ever; and that you should be tempted by a thing of nought, to lose that *One* irrecoverable opportunity, and to sit still or run another way, when you should have been *making haste with all your Might!* O Sirs, the thoughts of this will be *other kind* of thoughts another day than now you feel them; you cannot now *think* how the thoughts of this will then affect you! That you *had a Time* in which you might have *prayed*, with promise of acceptance, and had no hearts to *take that time!* That Christ was offered you as well as he was offered them that entertained him; that you were called on and warn'd as well as they, but obstinately despised and neglected all! That

Life and Death were set before you, and the everlasting joyes were offered to your choice, against the charms of sinful Pleasures, and you might have freely had them if you would, and were told that Holiness was the only way, and that it must be *Now* or *Never*, and yet that you chose your own destruction! These thoughts will be *part of Hell* to the ungodly. They will wonder that *Reason* could be so *unreasonable*; and that that had the common wit of man in other matters, should be so far beside themselves in that which is the only thing that it's commendable to be wise for; that such sottish *Reasonings* should prevail with them against the cleareſt light, and *nothing* should be preferr'd before *all things*, and arguments fetcht from *chaff* and *dung*, should conquer those that were fetcht from *Heaven*! O what heart-rending thoughts will these be, when *Eternity* shall afford them leisure for an impartial review! Yea that they should deceive *others* also with such a groſs deceit, and seem at all that would not be as mad as they: that being drunken with the worlds deluſions they should abuſe all that were truly sober, that the one thing *needful*, should seem to them a *needleſs thing*! That their tongues should plead for these deluſions of their wicked

ſed hearts, and they ſhould be enemies to thoſe that would not be enemies to God, and to themſelves, and caſt away their Time and Souls as *they* did! They will *wonder* with ſelf-indignation, what could bewitch them into ſo great unreaſonableneſs, below a man againſt the *light of nature*, as well as of ſupernatural revelation.

Honourable and beloved Hearers, I beſeech you do not take it ill, that I ſpeak ſo much of theſe matters that are ſo unpleaſant and unwelcom to unbelieving, careleſs, carnal hearts: It is that I may prevent all this in time, by the awakenings of true Repentance: And O that this might be the ſucceſs! That I might hear by your penitent Confeſſions, and ſee by your univerſal ſpeedy reformation, that God hath ſo great Mercy for you, and that theſe perſwaſions might be the means of ſo much happineſs to you, and comfort unto me! However *this Aſſembly* ſhall be *witneſſes* that you were warned: and *Conſcience* ſhall be witneſs, that if you waſte the reſt of your days in the pleaſures and vanities of this deceitful world, it was not becauſe you *could have no better*, and were not *called* to higher things. That if you *yet ſtand idle*, it is not becauſe you could not be *hired*. For in the name of Chriſt I have

called you into his vineyard, and told you of your work and wages, and sham'd your excuses and objections this day. Come away then speedily from the snares of sinners, and the company of deceived hardned men, and cast away the works of darkness! Heaven is before you! Death is at hand! The Eternal God hath sent to call you! Mercy doth yet stretch forth its arms! You have stayed too long, and abused Patience too much already: Stay no longer! O now please God, and comfort us, and save your selves by *Resolving that this shall be the day*: and *faithfully performing of this your Resolution, by doing*: Believe, Repent, Desire, Obey, and do all this with all your *Might*. Love him that you must Love for ever, and Love him with all your Soul and Might; seek that which is truly worth a seeking, and will pay for all your cost and pains: And seek it first with all your Might; Remembring still it must be *Now* or *Never*.

BEfore I conclude, I have *two* messages yet to deliver to the servants of the Lord: The *One* is of *Encouragement*: The *Other* of *Direction*.

I know that many of you have a *threefold* trouble,

trouble, which requireth a *threefold comfort* and encouragement.

One is, that you *have done so little* of your work; but lost so much of your *time* already: Another is, that *you are so opposed and hindred*. And the greatest of all is, *that you are yet so dull and slow*: The cure of which must be the matter of my *Directions*.

1. For the *first*: That you have *lost your Time*, must be the matter of your *Humiliation*: But that *all is not lost*, before you see your sin and duty; but yet the patience and mercy of the Lord are attending you, and continuing your hope; this is the *matter of your comfort and encouragement*. Repent therefore that you came *no sooner* home: But *rejoyce* that you are *come home at last*: and now be more diligent in *redeeming your time*, in remembrance of the *time already lost*: And though it must be your grief that your Master hath been deprived of so much of his service, and others of so much good which you should have done them, and that time is lost that cannot be recalled; yet it is *your comfort*, that your *own Reward* may be equal with them that have born the burthen and heat of the day: *For many that are last* (in the time of their coming in) *shall be first* (in receiving the reward.) This is the meaning

ning of that Parable in *Mat.* 20. which was spoken to encourage them that had stood out too long, and to rebuke the envy and high expectations of them that came in sooner; and it is no whit contradictory to those passages in *Mat.* 25. which intimate a *different degree of Glory* to be given to them that have *different degrees of grace*, upon their industrious improvement. The *one* Parable, *Mat.* 20. shews *that men shall not be rewarded differently for their longer or shorter continuance in the work*, but that those that came in late, and yet are found with equal holiness, shall be rewarded equally with the first: And more, if their holiness be more, which the *second* Parable expresseth, declaring Gods purpose *to give them the greatest glory, that have improved their holiness to the greatest measure.* O therefore that the sense of your former unkindness might provoke you the more resolvedly to give up your selves in fervent love, and full obedience! and then you will find that your *Time is redeemed*, though it cannot be *recalled*; and that Mercy hath secured your full reward. O what an unspeakable Mercy is this! that if yet you will devote your selves entirely to Christ, and serve him with your might, the little time that yet remains, he will take it as if

you

you had come in at the first hour of the day!

2. And as for the *Opposition* and *hinderances* in your way, they are no other than what your Lord foretold. He hath gone before you, and conquered much more than ever you will encounter from without, (though he had not a body of sin to conquer: and in that respect the conquest of his *Spirit* in his *members*, hath the preheminence of his *personal conquest*.) He hath bid you, *Be of good cheer*, because he hath *Overcome the world*. If you will not take up your cross and follow him, you cannot be his Disciples, *John* 16. 33. *Luke* 15. 27. 33. Would you be *souldiers* on condition you *may not fight*, or *fight*, and yet have no *Opposition*? Follow the Captain of your salvation. If mocking, or buffeting, or spitting in his face, or hanging him upon a Cross, or piercing his side, would have made him give up the work of your Redemption, you had been left to utter despair. The opposition that is *conquerable*, should serve but to excite your *courage* and *resolution*, in a case of such *Necessity*, where you *must prevail*, or *perish*. Have you God himself on your side, *Rom.* 8. 31. and Christ your Captain, and the Spirit of Christ to give you courage, and the promise to invite you,

you, and Heaven before you, Hell behind you, and the examples of such an Army of conquering believers: And shall the *scorns* or *threats* of a crawling worm prevail against all these for your discouragement? You are not afraid lest any man should pull down the *Sun*, or dry up the *Sea*, or overturn the *Earth*: And are you afraid that man should *conquer God*? Rom. 8. 37. or take you out of the hands of Christ? *John* 10. 28, 29. Mark how they used *David*, Psal. 56 3, 4, 5, 6. [*Every day they wrest my words: all their thoughts are against me for evil: They gather themselves together: they hide themselves: they mark my steps when they wait for my soul.*] But what did he therefore *fear*, or fly from God? No, [*What time I am afraid, I will trust in thee; In God will I praise his word; In God have I put my trust; I will not fear what flesh can do unto me.* [Isa. 51. 7, 8. [*Hearken to me ye that know righteousness, the people in whose heart is my Law; fear ye not the reproach of men, neither be ye afraid of their revilings; For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.*] You deserve to be shut out of Heaven, if you will not

bear

bear the breath of a fools derision for it.

3. But (saith the self-accusing soul) *I am convinced that I ought to be laborious for my salvation, and that all this is too little that I can do: but I am dull, and cold, and negligent in all: I am far from doing it with my might: I hear, and read, and pray as if I did it not, and as if I were half asleep, or my heart were away upon some what else. I fear I am but a lazy Hypocrite.*

Answ. I shall first speak to thy *Doubt*, and then to Direct thee against thy sin.

And first, you must be resolved whether your *sloath* be such as is *Predominant*, or *Mortified*: such as proveth that you are *Dead* in sin: or only such as proveth you but *diseased* and *infirm*.

And to know this, you must distinguish, 1. Between the *dulness* and *coldness* of the *Affections*, and the *Unresolvedness* and *Disobedience* of the *Soul*. 2. Between a *sloathfulness* that keepeth men *from a godly life* in a life of wickedness: and that which only keepeth them from some *particular act of duty*, or abateth the *degree* of their sincere affection and obedience. 3. Between that sloath that is the *vicious habit of the Will*, and that which is the *effect of age*, or *sickness*, or *melancholy*, or other distemper of the body?

And

And so the case lieth plain before you. If it be not only your *Affections* that are ... but your *Will* through sloath is *unresolv*... and this not only in a temptation to the ... batement of some *degrees*, and the neglect ... some *particular Duty*, but against a *Holy* ... and against the *forsaking of your reigning* ... and this be not only through some *bodily* ... *stemper*, disabling your *Reason*, but from ... *vicious Habit* of *your Wills*: then is your *sl*... a *Mortal* sign, and proves you in a graceless state: But if the *sloath* which you compl... of, be only *dulness* of your *Affections*, ... the *backwardness* of your *wills* to some ... *degrees*, or *particular Duties*, and the effe... of some *bodily distemper*, or the *weakness* ... your *spiritual life*, while your *Wills* are *H*... *virtually resolved for God and a Holy* ... against *a worldly fleshly life*: This is your ... *firmity*, and a sin to be lamented, but not ... mark of death and gracelessness.

You *will* have a *backward sloathful ha*... to *strive* with while you live. But bless G... that you are *offended* with it, and wou... fain be delivered from it. This was *P*... evidence, *Rom.* 7. 24. You will *have* *fl*... and *flesh* will plead for its interest, and w... be striving against the Spirit; But bless G... that you have also the Spirit to strive aga...

flesh. Be thankful that you have *Life* feel your sickness, though you languish der it, and cannot work as healthful men; d that you are in the way to heaven, ugh you go not so fast as you should and uld.

2. But yet though you *have Life*, it is so evous to be *diseased*, and *languish* under h an *Infirmity* as *sloath*, that I advise you *stir* up your selves to the utmost, and e not way to lazy temper; and that you y serve the Lord with all your Might. I ommend these few *Directions* to your ob- vation.

Direct. 1. When you would be quickned to seriousness and diligence, *have ready hand such quickning Considerations as are e before propounded to you; and set them fore you, and labour to work them upon your arts.* Powerful truths would have some ower upon your souls, if you will but so- rly apply your reason to them, and plead hem with your selves, as you would do with nother in any of your Reproofs or Exhor- tions.

Direct. 2. *Take heed lest any worldly design interest, or any lusts or sensual delight, di- your minds from God and duty.* For all powers of your soul will languish, when

you

you should set them on work on spiri
things, and your hearts will be abroad, w
you should be wholly taken up with G
if once they be entangled with wor
things. Watch therefore over them in y
Callings, lest the creature steal too deep i
your affections: For if you be alive to
world, you will be in that measure d
to God.

Direct. 3. *If it be possible, live under*
lively Ministry, that when your hearts grow
and dull unto the Assemblie, they may co
warm and quickned home. Life cherisheth li
as fire kindleth fire. The Word and O
dinances of God are quick, powerful, a
sharper than any two edged sword, pie
cing even to the dividing asunder of so
and spirit, and is a discerner of the thoug
and intents of the hearts, *Heb.* 4. 12. A
therefore it may do much to make you fee
Many a thousand hath it pricked at th
heart, and sent them home alive, that be
fore were dead, *Acts* 2. 37. Much more m
you expect, that it should excite the prin
ple which you have already.

Direct. 4. *If it may be, converse with livel*
active, stirring Christians: But especial
have *one such* for a *bosome friend*, that w
warm you when you are cold, and help
awa

ake you when you drop asleep, and will comply with you in a declining lazy, unprofitable course, *Eccles.* 4. 9, 10, 11. *Two are better than one, because they have good reward for their labour: For if they the one will lift up his fellow; But woe him that is alone when he falleth; for he hath not another to help him up. Again, if two together, then they have heat; but how can one alone be warm? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.*

Direct. 5. *Put not away from you the day of Death. Look not for long life.* It is the *life to come* that must be the *Life* of all your duties here: and *distant* things do *lose* their *force*. Set Death, and Judgement, and Eternal Life, continually as *near at hand*: Live in a watchful expectation of your change: Do all as *dying men*, and as passing to receive the recompence of endless joy or woe, and this will quicken you. To this end, go often to the *House of Mourning*, and be not unseasonably or immoderately in the house of Mirth. When you observe what is the end of all men, the heart will be made better by it, *Eccles.* 7. 2, 3, 4, 6. But excess of carnal mirth doth infatuate men, and destroy their wisdom, seriousness,

ousness, and sobriety. Keep always a sense of the brevity of life, and of the preciousness of Time, and remember that it's posting on whether you work or play: Methinks if you forget any of the rest, this one Consideration that we have in hand, should make you bestir you *with your might*, that it *must be Now or Never.*

I shall only add *two* needful *cautions*, lest while we cure one disease, we cause another (as knowing that corrupted nature is used to run from extream into extream.)

1. *Desire and labour more for an high Estimation of things spiritual, and eternal, and a fixed Resolution, and an even and diligent endeavour, than for passionate feelings and affections.* For *these latter* are more uncertain in the best, and depend much on the temper of the body, and are not of so great necessity as the former, though excellent in a just degree and season. (For it's possible that passion even about good things may be too much; when *Estimation, Resolution*, and regular *Endeavours* cannot.)

2. *Be suspicious when you have the warmest and liveliest Affections, lest your judgment should be perverted by following where they should lead.* It's very common for *Zeal* and *strong Affections*, even to that which

read, to occasion the *mistakes* of the *understanding*, and make men look *all on one side*, and think they can *never go far enough* from some *particular sins*, till ignorantly they are carried into some perhaps as great on the *other hand*. Be warned by the sad experience of *these times*, to suspect your *judgements* in the *fervour* of your *affections*.

And observing *these cautions*, let nothing abate your *Zeal* and *Diligence*; But whatever *Duty* is set before you, Do *it with your Might*: *for it must be Now or Never*.

THough I know that the enmity to a holy heavenly life is so radicated in corrupted nature, that all that I have said is necessary and too little; yet some I know will think it strange that I should intimate, that any that preach the Gospel are guilty of any measure of this sin, and will think that I intend by it to reflect upon some parties above the rest. But again I profess, that it is no party but the Devils party, and the ungodly party that I mean. And it's hard if you will not believe me concerning my own sense. Nor is it my desire that any of the odiousness of Schism, Sedition, Rebellion, or Disobedience to Authority, should be

be so much as diminished by any mans profession of Godliness. No, I beseech you, by how much the more godly you are, by so much the more detest all these; Godliness tendeth to shame and condemn these odious sins, and not to be a cloak for them or any extenuation: Nay, what can more aggravate them, than that they should be found in the professors of Godliness? I again profess that I have no design but to plead for *serious* diligence in the Religion which we are all agreed in, and to stop the mouth of those that wickedly speak against it.

But alas, it is too evident that I have too many to speak to, that are not innocent: why else doth Scripture tell us that such there will be still to the end of the world? and that there are some that preach Christ of strife and envy, to add affliction to the bonds of the afflicted! And how came holy M. *Bolton* to find so much work for these rebukes so lately in his time, as in his Books you find? And can we already forget what abundance of *Antinomian* Teachers were among us, that turned out the very doctrine of practical diligence, and cried it down as a setting up our selves and our own works, and as injurious to free grace, and under pretence of exalting Christ, did set up a heartless,

heartleſs, lifeleſs doctrine, that tended to turn out the life of Chriſtianity, and take men off their neceſſary diligence, as a legal dangerous thing?

And what Ordinance of God hath not been caſt out by Preachers themſelves upon Religious pretences, Family-duties, Catechiſing, Singing of Pſalms, Baptiſm, the Lords Supper, and which not? And if all theſe were down, wherein ſhould the Practice of Religion conſiſt? And what abundance of Pamphlets had we that laboured to make the Orthodox faithful Miniſtry a very ſcorn, and deride them for their faithful ſervice of God, and their faithfulneſs to their ſuperiours in oppoſition to their unrighteous wayes? I am loth to blot my papers, and trouble your ears with the names of the *Martinmar-Prieſts*, and a multitude of ſuch others which I mean.

And let no Papiſt, or any Enemy of our Church, reproach us becauſe ſuch enemies to *Holineſs* are found among us. Can it be expected that our Church ſhould be better than the Family of *Adam*, that had a *Cain*? Or of *Noah*, that had a *Cham*? or of *Chriſt*, that had a *Judas*? And are there not far more enemies to ſerious Godlineſs among the Papiſts themſelves, than among us?

One instance out of the Life of *Philip Ne*
the Father of the Oratorians, I will put
the Preface, because it is too long to
here inserted. There is no place, no
of men in the world, where some of the
nemies of a Holy life are not to be fou
even among those that profess the same
ligion in Doctrinals, with those whom t
oppose. Christ and the Devil have
several Armies; And if once the Devil
band his Soldiers, and have none to opp
a holy life, then tell me that it's a need
thing to defend it and to confute th
But I am listed under Christ, and will n
give over pleading for him, till his ad
saries give over pleading against him,
his Cause, as long as he continueth my
berty and duty. And blessed be the L
that if an Hypocritical Preacher be fo
among us, that secretly or openly
graceth a diligent holy life, there are
able, holy, faithful ones to confute
both by Doctrine and by their Lives,
are to be found in any other Kingdom in
world proportionably, that ever I c
hear of. And that the faithful Disciples
so many, and the *Judas's* so few,
great a blessing is it to this Land, and
great an honour to his Majesties G

nt, and to the Church in his Dominions! Lord teach this sinful Nation to be kful, and pardon their ingratitude, and r deprive them of this forfeited mercy. Lord teach them to hearken to the nds, and not to the Enemies of Holiness, never to receive a wound at the heart eir Religion, however they hear their ller differences about things circumstan-

nd now I should conclude, I am *loth to* for fear lest I have not *yet* prevailed you; What are you now *resolved to do*, this day forward? It is *work* that we been speaking of, and *necessary work* ndless consequence, which *must* be done, quickly done, and throughly done. you not convinced that *it is so*? that wing and sowing are not more necessary our harvest, than the work of holiness is day of grace is necessary to your sal-ion? You are blind if you see not this; are dead if you feel it not: what then you do? For Gods sake, and for your sake, stand not demurring till time be . It is all that the Devil desireth, if n but find you one thing or other to be king, and talking, and doing about, to you from this till time be gone: and

then he that kept you from seeing and f
ing, will help you to see and feel to y
calamity: Then the *Devil* will make
feel that which Preachers could not m
you feel: and he will make you think
that, and lay it close enough to your he
which we could not get you to lay to h
Now we study and preach to you in h
but then (alas it breaks our hearts to thi
it) we have done with you for ever, bec
all hope is gone. Then the Devil may
lenge a Minister [Now do thy worst to
this sinner to repentance: Now call to
to consider, and believe, and come to C
Now offer him mercy, and intreat hi
accept it: Now cry to him to take he
sin and of temptations, that he come n
this place of torments: Now tell him
beauty or necessity of holiness, and cal
on him to *turn* and *live*: Now do thy
to rescue him from my power, and sa
soul.] Alas poor sinners! will you stop
ears, and go on in sin, and damn
selves, and break our hearts to foresee
day! Must we see the Devil go away
such a prey, and shall we not rescue
captivated souls, because you will not
you will not stir, you will not consen
hear the God of Heaven, if you wi

us, who calleth to you, *Return*, and
Oh hear him that shed his blood for
, and tendereth you now salvation by
lood! O hear without any more delay,
re all is gone, and you are gone, and
at now deceiveth you, torment you!
hold on a little longer in a carnal, earth-
unsanctified state, and it is too late to
, or pray, or strive for your salvation:
a little longer, and mercy will have
e with you for ever; and Christ will
r invite you more, nor never offer to
nse you by his blood, or sanctifie you
is Spirit! Yet a little longer, and you
never hear a Sermon more, and never
e be troubled with those Preachers that
e in good sadness with you, and long-
nce for your conversion and salvation!
leepy dead-hearted sinners, what should
to shew you how near you stand to E-
lity, and what is now doing in the
rld that you are going to, and how
e things are thought on there! What
uld I do to make you know how time is
ed, how sin and holiness are esteemed
e world where you must live for ever!
at should I do to make you know those
gs to day, which I will not thank you
now when you are gone hence! O that

the Lord would open your eyes in ti
Could I but make you know these thing
Believers should know them, I say no
those that *see them*, nor yet as *dreamers*,
do not regard them, but as those that
lieve that they must shortly see them,
a joyful hours work should I esteem th
how happy would it be to you and me!
every word were accompanied with te
If I followed you home and begg'd your
sideration on my bare knees, or as a be
begs an alms at your doors: If this S
mon cost me as many censures or slande
as ever Sermon did, I should not think
too dear, if I could but help you to suc
sight of the things we speak of, that
might truly understand them as they
that you had but a true awakened appre
sion of the shortness of your day, o
nearness of eternity, and of the end
consequence of your present work, and w
holy labour and sinful loytering will
thought of in the world to come for e
But when we see you sin, and trifle, an
more regard your endless life, and see
what haste your Time is making,
yet cannot make you understand t
things; when we know our selves as
as we speak to you, that you will sho

astonished at the review of your present
oath and folly, and when we know that
these matters are not thought of in another
world, as they are among the sleepy or the
Bedlam sinners here, and yet know not
how to *make you know it*, whom it doth so
exceeding much concern, *this* amazeth us,
and almost breaks our hearts! Yea when
we tell you of things that are *past doubt*,
and can be no further matter of controversie,
than men have sold their understandings,
and betrayed their reason to their sordid
lusts, and yet we cannot get reasonable men
to know that which they cannot choose but
know, to know that seriously and practically
which alwayes hath a witness in their breasts,
and which none but the profligate dare deny;
I tell you sinners, this, even this, is worse
then a prison to us: It is you that are our
Persecutors: It's you that are the daily sor-
row of our hearts; It's you that disappoint
us of our hopes, and make us lose so much
of the labour of our lives! And if all others
did as some do by us, alas, how sad an im-
ployment should we have! and how little
would it trouble us to be silenced and laid
aside! If we were sick of the ambitious or
covetous thirst, we should then say that it
is they that deny us wealth and honour that

disappoint us. But if we are Christians, this is not our case, but it is the thirst after your conversation and salvation which affecteth us: and therefore it is you, even you that linger in your sins and delay repentance, and forget your home, and neglect your souls, it is you that disappoint us, & you that are our afflicters; and as much as you think you befriend us when you plead our cause against men of violence and rage, it is you that shall answer for the loss of our time, and labour, and hope, *and for the grieving* of your Teachers hearts.

Sinners, whatever the Devil and raging passion may say against a holy life, God and your own consciences shall be our witnesses, that we desired nothing unreasonable, or unnecessary at your hands. I know it is the master-piece of the Devils craft, when he cannot keep all Religion in contempt, to raise up a dust of controversie in the World about Names, and Forms, and Circumstances in Religion, that he may keep men busily striving about these, while Religion it self is neglected or unknown; and that he may make men believe that they have some Religion, because they are for one side or other in these controversies: and especially that he may entice men to number the substantials of Religion it self among these lesser

doubt-

doubtful points, & make ſinners believe that it is but the preciſe opinion of one party that they reject, while they reject the ſerious practice of all true Religion. And ſo the Devil gets more by theſe petty quarrels and controverſies, occaſioned by contentious emtpy men, than he could have done by the open oppoſition of Infidels, Heathens, or the prophane: ſo that neither I nor any man, that opinionative men have a mind to quarrel with, can tell how to exhort you to the very practice of Chriſtianity it ſelf, but you are preſently caſting your thoughts upon ſome points wherein we are reported to differ from you, or remembring ſome clamours of malicious men, that prejudice againſt the perſon of the ſpeaker, may keep your ſouls from profiting to ſalvation by the doctrine which even your ſelves profeſs.

If this be the caſe of any one of you, I do not mean your conſciences ſhall ſo ſcape the power or evidence of the truth. Doſt thou talk of our differences about forms and ceremonies? Alas man, what's that to the meſſage which we come about to thee? what's that to the buſineſs that we are preaching of? The queſtion that I am putting to you, is not whether you will be for this form of Church-Government, or for that, for a cere-

mony or againſt it; but it is, whether you will hearken in time to God and Conſcience and be as buſie to provide for Heaven, as ever you have been to provide for Earth; and whether you will ſet your ſelves to do the work that you are Created and Redeemed for? This is the buſineſs that I am ſent to call you to; what ſay you? will you do it, and do it ſeriouſly without delay? you ſhall not be able to ſay that I called you to a party, a faction, or ſome opinion of my own, or laid your ſalvation upon ſome doubtful controverſie. No ſinner, thy Conſcience ſhall have no ſuch ſhift for its deceit. It is godlineſs, ſerious and practical godlineſs that thou art called to. It is nothing but what all Chriſtians in the World, both Papiſts, and Greeks, and Proteſtants, and all the parties among thoſe that are true Chriſtians, are agreed in the profeſſion of. That I may not leave thee in any darkneſs which I can deliver thee from, I'le tell thee diſtinctly though ſuccinctly, what it is that thou art thus importuned to; and tell me then whether it be that which any Chriſtian can make doubt of.

1. That which I intreat of thee, is but to live as one that verily believeth there is a God! and that this God is the Creator, the Lord

Lord, and Ruler of the world: and that it is incomparably more of our business to understand and obey his Laws, and as faithful Subjects to be confirmed to them, than to observe or be conformed to the Laws of man: And to live as men that do believe that this God is Almighty, and the greatest of men are less than crawling worms to him; and that he is infinitely wise, and the wisdom of man is foolishness to him; and that he is infinitely good and amiable; and the best of creatures is dung and filth in comparison of him; and that his love is the only felicity of man; and that none are happy but those that do enjoy it; and none that do enjoy it can be miserable; and that riches, and honour, and fleshly delights are brutish vanities in comparison of the eternal love of God. Live but as men that heartily believe all this, and I have that I come for; And is any of this a matter of controversie or doubt? not among Christians I am sure: not among wise men. It is no doubt to those in Heaven, nor to those in Hell, nor to those that have not lost their understandings upon earth. Live then according to these Truths.

2. Live as men that verily believe that *mankind is fallen into sin and misery*: and that all men are corrupted, and under the con-

demnation of the Law of God, till they are delivered, pardoned, reconciled to God, and made new creatures by a renewing, restoring, sanctifying change. Live but as men that believe that this cure must be wrought, and this great restoring change must be made upon our selves, if it be not done already. Live as men that have so great a work to look after; And is this a matter of any doubt or controversie? sure it is not to a Christian: And methinks it should not be to any man else that knoweth himself, any more than to a man in a Dropsie, whether he be diseased, when he feels the thirst and sees the swelling. Did you but know what cures and changes are necessarily to be made upon your diseased miserable souls, if you care what becomes of them, you would soon see cause to look about you.

3. Live but as men that verily believe that you *are Redeemed by the Son of God*, who hath suffered for your sins, and brought you the tidings of pardon and Salvation, which you may have if you will give up your selves to him who is the Physician of souls, to be healed by him: Live as men that believe that the infinite love of God revealed to lost mankind in the Redeemer,

doth

doth bind us to love him with all our hearts, and serve him with all our restored faculties, and to work as those that have the greatest thankfulness to shew, as well as the greatest mercies to receive, and misery to escape: and as those that believe that if sinners that without Christ had no hope, shall now love their sins and refuse to leave them, and to repent and be converted, and unthankfully reject the mercy of Salvation so dearly bought, and so freely offered them, their damnation will be doubled as their sin is doubled. Live but as men that have such Redemption to admire, such mercy to entertain, and such a Salvation to attain, and that are sure they can never scape if they continue to neglect so great Salvation, *Heb.* 2. 3. And is there any controversie among Christians in any of this? There is not certainly.

4. Live but as men that believe that *the Holy Ghost is given by Jesus Christ to convert, to quicken, to sanctifie all that he will save:* and that except you be born again of the Spirit, you shall not enter into the Kingdom of Heaven; and that if any man have not the Spirit of Christ, the same is none of his, *John* 3. 5, 6. *Rom.* 8. 9. And that without this no patching or mending of your lives

lives by any common principles will serve the turn for your Salvation, or make you acceptable to God, *Heb.* 11. 6. Live as men that believe that this Spirit is given by the hearing of the Word of God, and must be prayed for, and obeyed, and not resisted, quencht and grieved. And is there any controversie among Christians in any of this? Ask those that make a mock at Holiness, Sanctification and the Spirit, whether they be not baptized into the name of the Holy Ghost, and profess to believe in him as their Sanctifier, as well as in the Son their Redeemer? And then ask them whether it be not a thing that should make even a devil to tremble to come so near the blasphemy against the Holy Ghost, as to mock at his Office and Sanctifying work, and at the holiness without which no man shall see the Lord! *Heb.* 12. 14. and this after they are baptized and profess to believe in the Holy Ghost as their Sanctifier.

5. Live but as men that believe that sin is the greatest evil, the thing which the Holy God abhorreth. And then you will never make a mock of it, as *Solomon* saith the foolish do, *Prov.* 14. 9. nor say, What harm is in it?

6. Live but as men that believe no sin is par-

pardoned without Repentance; and that Repentance is the loathing and forsaking of sin: and that if it be *true*, it will not suffer you to live wilfully in any gross sin, nor to desire to keep the least infirmity, nor to be loth to know your unknown sins.

7. Live as those that believe that you are to be members of the *Holy Catholick Church*, and therein to hold the *Communion of Saints*. And then you will know that it is not as a member of any Sect or Party, but as a holy member of this holy Church, that you must be saved: and that it is the name of a *Christian* which is more honourable than the name of any division or subdivision among Christians, whether Greek, or Papists, or Protestant, or, Prelatist, or Presbyterian, or Independent, or Anabaptist. It is easie to be of any one of these parties; but to be a *Christian*, which all pretend to, is not so easie. It is easie to have a burning zeal for any divided party or cause: but the zeal for the Christian Religion is not so easie to be kindled or kept alive: but requireth as much diligence to maintain it, as dividing zeal requireth to quench it. It is easie to love a party as a party: but to keep up Catholick charity to all Christians, and to live in that holy love and converse which

is requisite to [a Communion of Saints] is not so easie. Satan and corrupted Nature befriend the love and zeal of faction, which is confined to a party on a controverted cause: but they are enemies to the love of Saints, and to the zeal for holiness, and to the Catholick charity which is from the Spirit of Christ. You see I call you not to division, not to side with Sects: but to live as members of a holy Catholick Church, which consisteth of all that are holy in the world: and to live as those that believe the *Communion* of *Saints*.

8. Live as those that believe that there is a life everlasting, where the Sanctified shall live in endless joy, and the unsanctified in endless punishment and wo: live but as men that verily believe a Heaven and a Hell, and a day of Judgment, in which all the actions of this life must be revised, and all men judged to their endless state. Believe these things heartly, and then think a holy diligence needless if you can: Then be of the mind of the deriders and enemies of godliness if you can! If one sight of Heaven or Hell would serve without any more ado, instead of other arguments, to confute all the cavils of the distracted world, and to justifie the most diligent Saints in the judg-

ment

ment of those that now abhor them, why should not a sound belief of the same thing in its measure do the same?

9. Live but as those that believe this life is given us as the only Time to make preparation for eternal life: and that all that ever shall be done for your salvation, must be Now, just Now, before your time is ended: Live as those that know (and need not faith to tell them) that this Time is short and almost at an end already, and stayeth for no man but as a Post doth haste away. It will not stay while you are triming you, or sporting you: It will not stay while you are taking up the Stage playes, in complements, in idle visits, or any impertinent, needless things: It will not tarry while you spend yet the other year, or month, or day, in your worldliness, or ambition, or in your lusts and sensual delights, and put off your Repentance to another time. O sirs, for the Lords sake, do but live as men that must shortly be buried in the grave, and their souls appear before the Lord, and as men that have but this little Time, to do all for their everlasting life, that ever must be done. O live as men that are sure to die, and are not sure to live till to morrow: And let not the noise of pleasure or worldly business, or the chat or scorns of miserable fools,

bear

bear down your reason, and make you live as if you knew not what you know: or as if there were any doubt about these things. Who is the man, and what is his name, that dare contradict them, and can make it good? O do not sin against your knowledge: Do not stand still and see your glass running, and Time makeing such haste, and yet make no more haste your selves, than if you were not concerned in it: Do not, O do not slumber, when Time and Judgement never slumber, nor sit still when you have so much to do, and know all that is now left undone must be undone for ever! Alas sirs, how many questions of exceeding weight have you yet to be resolved in? whether you are truly sanctified? whether your sins be pardoned? whether you shall be saved when you die? whether you are ready to leave this world, and enter upon another? I tell you the answering of these and many more such questions, is a matter of no small *difficulty* or *concernment*. And all these must be done in this little and uncertain time. It must be *Now* or *Never*. Live but as men that believe and consider these certain unquestionable things.

10. Lastly, Will you but live as men that believe that the world and the flesh are

the

the deadly enemies of your salvation: And that believe, that if any man love the world, (so far) the love of the Father is not in him, 1 *John* 2. 15, 16. And as men that believe, that, if ye live after the flesh ye shall die; but if by the Spirit ye mortifie the deeds of the body, ye shall live, *Rom.* 8. 13. and that those that are in Christ Jesus, and are freed from condemnation, are such as walk not after the flesh, but after the Spirit, *Rom.* 8. 1. And that we must make no provision for the flesh to satisfie the will or lusts thereof, *Rom.* 13. 10. and must not walk in gluttony and drunkenness, in chambering and wantonness, in strife and envying, *vers.* 13. but must have our hearts where our treasure is, *Matth.* 6. 21. and converse in Heaven, *Phil.* 3. 18, 19, 20. and being risen with Christ, must seek the things that are above, and set our affections on them, and not on the things that are on earth, *Col.* 3. 1. 2. 3.

Sirs, will you say that any of this is our singular opinion, or matter of controversie and doubt? Are not all Christians agreed in it? Do you not, your own selves profess that you believe it? Live then but as those that do believe it, and condemn not your selves in the things that you confess.

I tell thee, if now thou wilt refuse to live according

cording to these common acknowledged truths, thou shalt never be able to say before the Lord, that mens controversie about a ceremony, or Church-Government, or the manner of worship, were the things that hindered thee! But all sorts and Sects shall be witnesses against thee, and condemn thee; for they all agreed in these things: even the bloodiest Sect, that imprison, and torment, and kill others for their differences in smaller matter, are yet agreed with those that they persecute and murder, about these things: Papists are agreed in them, and Protestants are agreed in them: All the Sects that are now quarrelling among us, and in the world, are agreed in them, who are but meet for the name of Christians. All these will be ready to bear witness against the prophane, the sensual, the sloathful neglecter of God and his Salvation, and to say, we all confessed, notwithstanding our other differences, that all these things were certain truths, and that mens lives should be ordered according unto these.

But if yet you pretend controversie to cover your malignity or ungodliness, I will go a little further, and tell you that in the *Matter* as well as in the *Principles*, it is things that

that we are all agreed in, which I call you to, and which the ungodly do refuse: I'le briefly name them.

1. One part of your work which we urge you to do with all your might, is seriously and soberly to consider often of all these truths before-mentioned, which you say you do believe: And is it any controversie with reasonable men whether they should use their reason? or with believers, whether they should consider and lay to heart the *weight* and use of the things which they believe?

2. Another part of your work, is to love God with all your soul and might; and to make him your delight, and to seek first his Kingdom, and the righteousness thereof; and to set your affections on the things above, and to live on earth as the Heirs of Heaven: And is there any controversie among Protestants, Papists, or any about this?

3. Another part of your work is, to see the honouring of God in the World, the promoting of his Kingdom and Government in your selves and others, the doing of his will, and obeying of his Laws: And is there any controversie in this?

4. Another part of your work is, to mortifie

mortifie the flesh, and reject its conceits, and desires, and lusts, which resist the aforesaid obedience to God; and to cast out the inordinate *love* and *care* of worldly things: to refuse the Counsels, the Commands, the Will, the enticements and perswasions of man, which contradict the Commands and Will of God: and to forsake all that you have in the World rather than forsake your dear Redeemer, and hazard your Salvation by any wilful sin: To take up your Cross and follow Christ through a life of suffering to glory; I know there is difficulty enough in all this, and that flesh will repine against it and abhor it: But is there any controversie about it among any true believers? Is not all this the express Command of God, and necessary to Salvation?

5. Another part of your work is to avoid temptations, and fly from the occasions and appearances of evil, and not only to avoid that which is directly evil it self, but that also which would draw you into evil (as far as you can) and to keep as far as may be from the brink of Hell and danger, and to have no fellowship with the unfruitful works of darkness, nor be companions with them, but reprove them, and mourn for

for the unclean and wicked converſation of the World. This is it that we intreat of you; And is there any matter of controverſie in all this?

6. Another part of the work which we call you to, is, to redeem this little Time that is allotted you; To make the beſt of it, and improve it to the greateſt furtherance of your Salvation: To loſe none of it upon unprofitable things: To ſpend it in thoſe works which will comfort you moſt when time is gone; If it will be more comfortable to you in the day of Judgment, that you have ſpent your Time in Plays, and ſports, and idleneſs, and worldly cares, and pleaſures, than in ſerving God, and preparing for another life, then hold on, and do ſo to the end: But if it will not, then do what you would hear of, ſeeing you muſt hear of it: ſpend none of your Time in idleneſs and unfruitful things, till you have no better and more neceſſary things to ſpend it in, and till you have Time to ſpare from more important work. This is our requeſt to you, that you would not loſe one hour of your precious Time, but ſpend it as thoſe that have loſt too much, and have but a little more to ſpend in preparation for Eternity. And is this any Schiſmatical or factious motion?

motion? Is there any thing controvertible, or which any Christian can speak against, in any of this?

7. Another part of your work is, to search the Scripture as that which containeth your directions for eternal life, *John* 5. 39. To love the Word of God more than thousands of Gold and Silver, and prefer it before your necessary food, *Psal.* 119. 72. *Job* 23. 12. and to meditate in it day and night, as that which is your pleasure and delight, *Psal.* 1. 2. and as that which is able to make you wise unto Salvation, 2 *Tim.* 3. 15. and to build you up, and give you an inheritance among the sanctified, *Acts* 20. 32. That you lay up the Word of God in your hearts, and teach them diligently to your Children, and talk of them when you sit in your houses, and when you walk by the way, and when you lie down, and when you rise up, *Deut.* 6. 6, 7 and 11. 18, 19. that so you and your households may serve the Lord, *Josh.* 24. 15. This is the work that we call you to: And is there any thing that a Christian can make a controversie of in all this? Is there any thing that Protestants are not agreed of?

8. Another part of your work is, that you guard your tongues, and take not the name

name of God in vain, and speak no reproaches or slanders against your Brethren, and that no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, and that it may minister grace unto the hearers, *Ephes.* 4. 29. and that fornication, uncleanness, and covetousness be not once named among you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks, *Eph.* 5. 3, 4. And is there any thing of doubt or controversie in this?

9. Another part of the work which we perswade you to, is to pray continually, 1 *Thes.* 5. 17. and not to wax faint, *Luke* 18. 1. to be fervent and importunate with God, as those that know the greatness of their necessity, *Luke* 18. 6, 7. *Jam.* 5. 15. That you pray with all prayer and supplication in the Spirit, *Eph.* 6. 18. and in every thing by prayer and supplication to make known your requests to God, *Phil.* 4. 6. That you pray for Kings and all in Authority, that we may lead a quiet and peaceable life in all godliness and honesty, 1 *Tim.* 2. 1, 2. And is there any thing in all this that any Christian can deny?

10. Lastly, the work we call you to, is to love your neighbours as your selves, and to do to others as you would have them (*arbitrio sano*) do to you! To scorn, deride, molest, imprison, slander, or hurt no man, till you would be so used your selves on the like occasion. To rejoyce in other mens profit and reputation as your own. To envy none, to hate no man, to wrong none in their persons, estates, or names; To preserve the chastity, honour and estate of your neighbour as your own. To love your enemies, and forgive them that wrong you, and pray for them that hate, and hurt, and persecute you. This is your work: And is there any thing of faction, schism or controversie in this? No, you shall shortly be convinced, that the differences and controversies of believers and the many opinions about Religion, were a wretched hypocritical pretence for your neglect and contempt of the substance of Religion, about which there was no difference, but all parties were agreed in the confession of the truth, however hypocrites would not live according to their own professions.

But perhaps you'll say, that there is no difference in the *Manner*, yet among the

t agree in the *Principles* and the *Matter*, t you know not which way God is to be rſhipped?

I anſwer, 1. Do you practice as afore-d, according to the Principles and matter reed on, or not? If you do not, it is gross hypocriſie to pretend diſagree-ents in the *Manner*, as an excuſe for your ntempt or omiſſion of the *Matter*, which agree in. Forſooth your families ſhall *prayerleſs*, and you will make a jeſt of *ious prayer*, becauſe ſome pray on a ok, and ſome without, and ſome that wiſeſt, think that either way is lawful. ill God be deceived by ſuch ſilly reaſon-gs as theſe?

2. But this ſhall not hide the nakedneſs your impiety. Will you alſo in the *Man-* of your obedience, but go ſo far as *Chriſtians* are *agreed* in? I will briefly give you ſome particular inſtances.

1. The work of God muſt be *done with erence*, in his *fear*: not like the com-n works of men, with a common care-frame of mind: God will be *ſanctified ll that draw near him*, *Lev.* 10. 3. He be ſerved as God, and not as Man: will not be prayed to with a regardleſs , as thoſe do that can divide their

tongues, from their hearts, and say ov
ſome cuſtomary words while they think
ſomething elſe. It's a dreadful thing
duſt to ſpeak to God Almighty; and a da
gerous thing to ſpeak to him as ſleightly a
regardleſly, as if we were talking to one
our companions. It beſeemeth a believ
to have more of the fear of God upon
heart, in his *ordinary converſe* in the worl
than hypocrites and formaliſts have in the
moſt *ſolemn prayers*. Knoweſt thou t
difference between God and Man? P
then ſuch a difference between God a
Man in thy addreſſes, as his Majeſty r
quireth. And ſee alſo that thy *family* co
poſe themſelves to a *reverent behavi*
when they joyn with thee in the worſh
ping of God. What have you to ſay n
againſt this *reverent manner* of behaviou
Is there any thing controvertible in this?

2. It is alſo requiſite that you be *ſeriou*
ſober in all the ſervice you perform to God. D
it not ludicrouſly, and with half a heart!
as much more fervent and ſerious in ſeek
God and your ſalvation, than you are in
ing worldly things, as God and your Salv
is better than any thing in the World:
that be beyond your reach (though elſe
is reaſon for it) at leaſt let the *greateſt*

e the *greateſt power* upon your hearts. ou cannot pray more fervently for Hea- nthan Heaven deſerveth. O let but the ex- llency and greatneſs of your work appear the *ſerious manner* of your performance. ope you cannot ſay that this is any point controverſie, unleſs it be a controverſie hether a man ſhould be an hypocrite, or be *rious* in the Religion which he doth profeſs. 3. It is requiſite that your ſervice of God e performed *underſtandingly*, Pſal. 47. 7. Cor. 14. 15. God delighteth not in the lind devotion of men that know not what hey do. Prayers not underſtood are in- deed no prayers: for no mans deſire goeth urther than his knowledge. And he ex- preſſeth not his deſires that knoweth not what he expreſſeth himſelf. Nor can he expect the concurrence of another mans deſires, that ſpeaketh what another under- ſtandeth not. The word that is not under- ſtood cannot ſink into the heart and ſanctifie it: or if it be not well and ſoundly underſtood, it's eaſily ſtole away by the tempter, *Matth.* 13. 19, 23. If underſtanding be neceſſary our common converſations, much more our holy addreſſes to the Almighty, *Prov.* 17. 27. *A man of underſtanding is of an excellent Spirit*: but God hath *no pleaſure*

in fools or in their *Sacrifices*, Eccles. 5. 1, 4. nor is pleased with a Parrot-like lip-service, which is not understood. He saith in detestation of the hypocrites, *This people draweth near unto me with their mouth, and honoureth me with their lips, but their heart is far from me*, Mat. 15. 8, 9. I hope then when we call you to serve God in judgement and with understanding, we call you to nothing that a christian should make question of.

4. *God is a Spirit*, and they that serve him must serve *him in Spirit and in truth*, John 4. 24. *The Father seeketh such to worship him*, v. 23. He calleth for the *heart*: he looketh for the inward desires of the soul: He converseth with minds that are *abstracted* from vanity, and are *seriously* taken up in attending him, and are intent upon the work they do: The *carkass* of a *Prayer* separated from *the Life* of *it*, stinketh before the holy God. As he will be *loved*, so will he be *served*, *with all the heart, and soul, and might*. And do we call you then to any thing that is doubtful, when we call you to the Spiritual worshiping of God?

5. Yet we maintain that the *body* hath its part in the service of God as well as the *soul*, and the *body* must expres the inward reverence and devotion of the soul; though

not in a way of *hypocritical oſtentation*, yet in a way of *ſerious adoration*. The bowing of the knee, the uncovering of the head, and reverent deportment, and whatſoever nature, or common uſe, and holy inſtitution hath made an expreſſion of holy affections, and a decent and grave behaviour of our ſelves, ſhould be carefully obſerved in the preſence of the moſt High, and the holy things of God more reverently to be reſpected than the preſenc of any mortal man. And the rather, becauſe that a grave, and reverent, and holy manner of deportment in Gods worſhip, reflecteth upon the heart, and helpeth us in our inward and ſpiritual devotion: and it helpeth the beholders, and awakeneth them to reverent thoughts of God, and holy things; which a regardleſs and common manner of deportment would extinguiſh. And its no *diſhonour* to *reverent behaviour*, that it is the uſe of *Hypocrites*, but rather an *honour* to it; For it is ſomething that is *good* that the *Hypocrite* uſeth for the cloak of his ſecret *emptineſs* or *evil*. If there were nothing *good in reverend behaviour* before God, it would not ſerve the Hypocrites turn. As it is a commendation to *long prayer*, that the Phariſees made it their pretence for the devour-

ing of Widows houſes: And thoſe that call them hypocrites that are *much* in *holy exerciſes* and *ſpeeches*, ſhould conſider that if *holy exerciſes* and *ſpeeches* were not good, they were not fit for the hypocrites deſign; *evil* will not be a fit *cloak* for *evil*: that which the hypocrite thinks neceſſary to the *covering* of *his ſin*, we muſt think *more neceſſary* to the *cure* of our ſin and the ſaving of our ſouls; The way to avoid *hypocriſie* is not by running into *impiety* and *prophaneſs*: we muſt *do more* than the *hypocrite*, and not leſs, elſe he will riſe up in judgement againſt you, and condemn you, if he would do more to *ſeem good*, than you would do to *be good*, and to pleaſe your Maker: if a Phariſee will *pray longer* to colour his oppreſſion, than you will do to *attain ſalvation*. The miſchief of *hypocriſie* is, that the *ſoul* of Religion is wanting, while the *corps* is preſent: And will you caſt away both *ſoul* and *body*: both *inſide* and *outſide*, in oppoſition to *hypocriſie*? If others do *ſeem* to love God when they do not, will you therefore not ſo much as *ſeem* to do it? So here about *reverence* in the ſervice of God: The *hypocrite* ſhould not *exceed* the *ſincere* in any thing that is truly good. This is the *manner* of God's ſervice that I perſwade you to, and to

other

other; And is there any thing of controverſie in this? Prefer but the ſpiritual part, and know but what that meaneth, [*I will have mercy and not ſacrifice,*] that ſo you may not *condemn the innocent*, and you ſhall never ſay that we will be more backward than you to *decency*, and *reverent* behaviour in Gods ſervice.

6, God will be ſerved in *Purity* and *Holineſs*, with cleanſed hearts and hands, and not with ſuch as remain defiled with the guilt of any wilful ſin. He abhorreth the *ſacrifice* of the wicked and diſobedient. *He that turneth away his ear from hearing the Law, his prayers are abominable*, Prov. 28. 9. and 15. 8. and 21. 27. Iſa. 1. 13. Eccleſ. 5. 1, 2, 3, 4. [*To what purpoſe is the multitude of your Sacrifices unto me? ſaith the Lord*, (to oppreſſing wicked men) *Iſa.* 1. 11. *When you come to appear before me, who hath required this at your hand, to tread my Courts? Bring no more vain oblations: incenſe is an abomination to me: the new Moons and Sabboths, the calling of Aſſemblies I cannot away with: it is iniquity, even the ſolemn meeting*, &c. *ver.* 12. 13. *And when you ſpread forth your hands I will hide mine eyes from you; when you make many prayers I will not hear: your hands are full of blood; Waſh you, make*

you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow; Come now and let us reason together, saith the Lord.]

To play the *glutton*, or *drunkard*, or filthy *fornicator* in the *day time*, and then to come to God at *night*, as if it were to make him amends by an hypocritical prayer; to *blaspheme* Gods *name*, and oppose his *Rule*, yea oppose his *Kingdom* and *Government* in your selves and others, and to do your *own will*, and hate and scorn them that do *his will*, and study *his will* that they may do it, and then to [*pray that Gods name may be hallowed, his Kingdom come, and his will be done*] is an *abusing* God, and not *serving* or *pleasing* him. *Live* according to your *prayers*, and let your *lives* shew as well as your *words* what it is that you *desire*. This is the service of God that we call you to: And can you say that there is any thing controvertible in all this? Are there any men of any party among Christians, or sober Infidels that dare contradict it?

7. God will be served *entirely* and *universally*: in all his commands; and with all your faculties; in works of *Piety*, *Justice*,

Justice, and *Charity*, which must never be separated? you must not pretend your *Charity* against duties of *Piety*; for God is to be preferred in your estimation, love and service; and all that is done for *man*, must be done for *his sake*. You must not set up duties of *Piety*, against duties of *Justice*, *Charity*, and *Sobriety*: It is not *true Piety*, that will not bring forth these. *God* must be *loved above all*, and our *Neighbour as ourselves*; and these two *sorts* of *love* are inseparable. Do *all the good* you can to *all* while you have *opportunity*; *especially to them of the houshold of faith*, Gal. 6. 10. What good you would *hear of* in the day of your accounts, that *do now*, speedily, diligently, and sincerely, according to your power. Say not, I may come to want my self, but *cast thy bread upon the waters*, *for thou shalt find it after many dayes*; *give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth*, Eccles. 11. 1, 2.] and whether all may not quickly be taken from thee; and then thou wilt wish thou hadst done good with it while thou hadst it, and lent it to the Lord, and *trusted* him with thy *remainder*, who intrusted thee with his *blessings*; and hadst made thee friends of the *Mammon of unrighteousness*, that

that when all fail they might receive thee into the everlasting habitations. Drop not now and then a scant and grudging alms, as if thou wert a *loser* by it, and God must be beholden to thee; but believe, that the greatest gain is to thy self, and look after such bargain, and do good as readily, and gladly, and liberally, as one that verily expecteth a full reward in Heaven. This is part of the service of God that we exhort you to, even to visit, and relieve, and love Christ in his members and brethren (*Mat.* 25.) and is there any thing of *doubt* or *controversie in all this?*

8. Moreover, God will be served with *Love, and willingness, and delight*: It is the most gainful, honourable, blessed, and pleasant work in the world, which he hath appointed you, and not a *toilesome* task or slavery: and therefore it is not a Melancholy, pining, troublesom course of life that we perswade you to, under the name of Godliness; but it is to rejoyce in the Lord, and to live in the joyful expectations of Eternal Life, and in the sense and assurance of the Love of God. If you could shew us any probability of a more pleasant and joyful life on Earth, than that which serious Holiness doth afford, I should be glad with all my heart to hearken to you.

I am

I am ready to tell you what is the ground of *our comforts*, which faith revealeth: If you will come, and soberly debate the case, and shew us the matter and ground of *your comforts*, which you have or hope for in any other way: If *yours* prove *greater*, and *better*, and *surer* than the *joyes of faith*, we will hearken to you and be of your mind and side.

The matter of the *joyes* of a *Believer* is, that all his sins are pardoned; that God is reconciled to him in Christ; that he hath the promise of God, that all things, even the greatest sufferings, shall work together for his good; that he is alwayes in the love, and care, and hands of God; that he hath leave to draw near him by holy prayer, and open his heart to him in all his straits and wants; that he may solace himself in his praise and Thanksgiving, and in other parts of holy worship; that he may read and hear his holy Word, the sure discovery of the will of God, and Revelation of the things unseen, and the Charter of his Inheritance; that he may exercise his soul in the serious believing thoughts of the Love of God revealed in the wonderful work of our Redemption, and of the person, and office, and grace of Jesus Christ our Redeemer; and that he may

love

love that God that hath so wonderfully loved him; that he hath the Spirit of God to quicken and actuate his soul, to supply his spiritual defects, and kill his sins, and help him to Believe, to Love, to Rejoice, to Pray: that this Spirit is Gods Seal upon him, and the earnest of everlasting life: that Death shall not kill his hopes, nor end his happiness, but that his felicity and fullest joy beginneth, when that of worldlings hath an end, and their endless misery begins; that he is delivered from everlasting torment by the redemption of Christ, and the sanctification of the spirit; that Angels will attend his departing soul into the presence of his Father; that he shall be with his glorified Redeemer, and behold his Glory; that his body shall be raised to everlasting life: that he shall be justified by Christ from all the accusations of the Devil, and all the slanders of the malicious world; that he shall live with God in endless Glory, and see and enjoy the Glory of his Creator, and shall never more be troubled with enemies, with sin or sorrow, but among his holy ones, shall perfectly and most joyfully love and praise the Lord for ever.

These are the matter of a *Believers joys*. *These*, purchased by Christ, revealed in his

his Word, ſealed by his Miracles, his Blood, his Sacraments, and his Spirit, are our comfort. *This* is the *Religion*, the *Labour* that we invite you to: It is not to *deſpair*, nor to ſome dry unprofitable toil, nor to ſelf-troubling, grieving, miſerable melancholly, nor to coſtly Sacrifices, or idle Ceremonies, or irrational Service, ſuch as the Heathens offered to their Idols; it is not to caſt away all mirth and comfort, and to turn unſociable, and moroſe, and ſowre: but it is to the greateſt joyes that the World alloweth, and nature is here capable of, and reaſon can diſcern and own: It is to begin a truly merry ſociable life: It is to fly from fear and ſorrow, in flying from ſin and Hell, and from the conſuming wrath of God: It is to the foretaſtes of everlaſting joyes, and to the beginnings of eternal life. This is the labour, the Religion which we would have you follow with all your Might.

If *you* have *better* things to ſeek, and follow, and find, let us ſee them, that we may be as wiſe as you. If you have not, for your ſouls ſake, make not choiſe of vanity, which will deceive you in the day of your neceſſity.

But you muſt not think to make us believe

lieve that a great houſe, or a horſe, or a whore, or a feaſt, or a flatterer, or fine cloaths, or any childiſh toyes, or brutiſh filthineſs, are more comfortable things than Chriſt, and Everlaſting Life; or that it is ſweeter and better to love a harlot, or lands, or money, than to love God, and Grace, and Glory: nor that any thing that will go no further than the Grave with you, is as good as that which will endure to Eternity; nor that any pleaſure which a dog or ſwine hath, is equal to the delights of the Angels of Heaven: If you would have us of *your mind*, you muſt not be of *this mind*, nor perſwade us to ſuch horrible things as theſe. But we profeſs to you and all the World, that we are not ſo in love with *ſorrows* or *ſowrneſs*, nor ſo fallen out with *joy* and *pleaſures*, as to *chooſe* a life of *miſerable ſadneſs*, or refuſe a life of *true delight*. If we could hear from any man, or find by the moſt diligent enquiry, that there is a more full, and ſweet, and rational, and ſatisfactory, and durable delight to be had in any other way than that of *ſerious faith and holineſs*, which Chriſt in Scripture hath revealed to us, we are like enough to hearken after it.

But can the diſtracted ſenſual world believe that it's ſweeter and happier to ruffle it out

out in fleshly gallantry and sport, and to rage against the godly for a while, till the vengeance of God lay hold upon them, and give them their reward, than to live in the love of God, and wait in patience for the performance of Gods promise of everlasting joy? Oh what a thing is fleshly passion, and raging sensuality, and blind unbelief! The Lord have mercy upon deluded sinners; the Devils business is to turn the world into a *Bedlam*; and alas, how strangely hath he prevail'd! That so many men can take their *greatest misery* for their *happiness*, and the *only happiness* for an *intolerable life*! Yea, and be *so angry* with all that are not of *their mind*, and will not set as *much* by filth and foolery, and as *little* by God and Glory as they! Like the noble man that was Lunatick, or mad by fits, and whenever he was mad, he would swear all were mad that said not as he said, and would make all his Servants be sent to *Bedlam* that would not imitate him, and there they must lie as madmen till their Lord was recovered from *his madness*. So are Gods servants used and talkt of in the world, as if they were besides themselves, as long as the world is uncured of its madness. As the *Man is*, so is *his judgment*, and such is his *relish*, and *desire*, and *delight*.

delight. When I was a Child, I had far more desire to fill my pin-box, than now I have to fill my purse, and accounted it a greater treasure, and had much more delight and contentment in it. And alas, we may remember since we were strangers to the relish of Heavenly things, that we found more pleasure in that of which we are now ashamed, than we did in the most high and excellent things. Let us therefore pity and pray for those that are distempered with the same disease.

I have been longer on this than I thought to have been, because men think that we call them from *all Mirth*, and *Joy*, and *Pleasure*, to a *sowre*, *heavy*, *melancholy* life, when we call them to *serious diligence* for their salvation. As if levity and folly were the only friends to pleasure and it were only to be found in childish, worthless, transitory things. And as if the greatest everlasting Happiness were no matter of true *Delight*, nor *Seriousness*, or *Diligence*, a friend to *Joy*.

9. Moreover, as to the *manner*, God will be served with *absolute self-resignation*, without *Exceptions*, *Limitations*, or *Reserves*. Not with the leavings of the flesh, nor with a *Proviso* that you may not suffer by your Religion, or be poor, or *despised*, or *abused*, by

by the world: But with *self-denyal* you must lay down all the fleshes interest at his feet; and you must take up your Cross, and follow a suffering Christ to glory. You must serve him as those that are wholly His, and not your own, and *have* nothing but what is His, and therefore nothing to be *excepted reserved*, or *saved from him*; but must be content that *you* and all your interest be in his hands, and *saved by him*, if saved at all. I know these terms seem *hard* to flesh and blood (and should Heaven be the Crown and reward to them that have undergone no tryal for it?) But here is nothing but what is *past* all *controversie*, and all Christians do confess is the Word of Christ.

10. Lastly God will be served *resolvedly* and *constantly*: If you will *raign*, you must *conquer* and *indure to the end*. *Opposition* you must expect; and overcome it, if you would not be overcome. It is not good beginnings that will serve turn, unless you also *persevere*, and fight out the good fight of faith, and finish your course, and patiently wait to the last breath, for the Crown of Righteousness, which the Righteous Judge will give the Conquerours, when the unbelieving world shall say of all their *Delight* and *Hope* [It's *past* and gone

we ſhall never ſee or taſte it *more*] but muſt now taſte of that endleſs wrath of God which we were treaſuring up, when we ſhould have workt out our ſalvation.

Well Sirs, I have all this while been deſcribing to you, both as to the *Principles*, the *Matter* and the *Manner*, what that Religion and Service of God is, in which you muſt labour with all your might: that you may ſee that it is no factious or private opinions or practices that we call you to do; and that your conſciences may no longer be deluded with the pretences of mens different opinions in Religion; and that the names of Prelatical, Presbiterian, Puritan, Papiſt, nor any other ſounding in your ears, may not ſo diſtract and doat you, as to make you forget the name of *Chriſtian*, which you have all undertaken, nor what the Chriſtian Religion is. You ſee now that it is nothing (no not a ſyllable or tittle) which all ſober Chriſtians are not agreed in, that we perſwade you to do as the work of your Religion: And therefore I tell you again here, before that God that ſhall be your Judge, and that Conſcience that ſhall be as a thouſand witneſſes, that if you will go on in ungodly worldly lives, and refuſe the *ſerious diligence* of Chriſtians in *this Religion*

ligion which *your ſelves profeſs*, it ſhall be ſo far from being any excuſe or eaſe to you, that there were *Hypocrites*, or *Heretickſ*, or *Schiſmaticks*, or *different Opinions in Religion* in the world, that this very thing ſhall agravate your ſin and condemnation, that all theſe Hypocrites, Schiſmaticks, or differing parties in the Church, did *agree* in the confeſſion of *all theſe things*, and yet for all that you would not practiſe them: no nor practiſe what *your ſelves confeſſed*: All theſe Parties or Sects ſhall riſe up againſt the ſenſual and prophane ungodly ſinner, and ſay, [Though we were ignorant or doubtful of many other things, yet we are all agreed in theſe: we gave our concurrent teſtimony of them: we tempted no man to doubt of theſe, or to deny them.] If you will *erre more* than an *Hypocrite* or a *Schiſmatick* and be far *worſe* than thoſe that *are* ſuch, *or you account* ſuch, and think to excuſe it, becauſe *they erred* in leſſer things, it is as if the Devil ſhould excuſe his ſin by ſaying, [Lord thy Saints did none of them love thee as they ſhould, and Hypocrites did but *ſeem* to love thee, and therefore I thought I might hate thee and ſet againſt thy wayes.

BUT (ſaith the ungodly ſenſualiſt) *I will never believe that God delighteth in long*

and

and earnest prayers: or that he is moved by the passions or the words of men; and therefore I take this but for babling, which you call the serious diligence of Believers, in their serving God.]

To this impious objection, I return these several answers.

1. Suppose this *were true* as you imagine, what's this to you that serve God *no way at all* with any *serious diligence?* that live in sensuality, and wilful disobedience to his Laws, and do more for your bodies than for your souls, and for temporal things than for eternal?

2. Who do you think is likest to understand Gods mind, and what is pleasing to him? Himself or you? Is any thing more plainly commanded in Gods Word, than *praying* with *frequency*, *fervency*, and *importunity*, *Luk.* 18. 1, 2, 3, 4, 5, 6, 7. 1 *Thes.* 5. 17. *Jam.* 5. 16. And will you tell God that he hath but dissembled with you, and told you that he is pleased with that which is not pleasing to him?

3. And what is the reason of your unbelief? forsooth, because God is not moved with humane words or passions! I grant he is not. But what of that? Hath prayer no other use but to move God? It is enough, 1. That it moveth us, and fitteth us to receive his mercies. 2. And that God hath made

made it *necessary* to the *effect*, and a means or condition without which he will not give the blessing. Do you think (if you judge but by natural reason) that a person is as fit for a mercy that knoweth not the want or worth of it, and would not be thankful for it if he had it, as one that valueth it, and is disposed to thankfulness and improvement? And do not you know that holy prayer is nothing but the actuating of holy desires, and the exercise of all those graces which are suited to the due estimation and improvement of the mercy. And is it not the way when we would draw the *boat* to the *bank*, to lay hold of the *bank* and pull, as if we would draw it to the *boat*? If God be not moved and drawn to us, it is enough that we are moved and drawn to God: And withall that God may give us his own blessings, to whom and upon what terms he please, and that he hath assured us he will give them but to those that value, desire, and seek them, and that with faith, and fervency, and importunity.

And yet I may add, that God is so far above us, as that his incomprehensible essence, and blessed nature is very little known to us; and therefore, though we know and confess that he hath no humane passions nor imper-

fections,

fections, yet if he assume to himself the title of such a thing as love, desire, joy, or wrath, we must in reason believe, that though *these* are not in God as they are in man with any imperfection; yet there is something in God that cannot fitlier be represented to man, nor be understood by man, than by the images of such expressions as God himself is pleased to use.

3. But I beseech you hearken to *Nature* it self. Doth it not teach all rational creatures in necessity to *pray to God?* A storm will teach the prophanest Sea-man to pray, and that with continuance and fervency. The Mariners could say to *Jonah* in their danger [*What meanest thou, O sleeper? arise, call upon thy God; if so be that God will think upon us, that we perish not.*] And *they* themselves, *cryed every man unto his God*, Jon. 1. 5, 6. When thou comest *to dye*, and seest there is no more delay, nor any more hope from the pleasures of sin, or from any of thy old companions or old deceits, then tell me whether *nature* teach thee not to cry, and cry mightily for pardon, and mercy, and help to God? Then we shall hear thee crying [O mercy, mercy Lord, upon a miserable sinner] though now thou wilt not believe that prayer doth any good.

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I'le say no more to thee of this. If Nature be not conquered, and Grace have not forsaken thee, thou wilt be taught at home to answer this objection. Sure thou canst not easily so far conquer Reason, as to believe that there is no God. And if thou believe that there is a God, thou canst not believe that he is not to be worshipped, and that with the greatest *seriousness* and *diligence*! Nor that he is not the giver of all that thou dost want! Or that the Governour of the World regardeth not the dispositions and actions of his subjects, but will equally reward the good and bad, and give to all alike, and have no respect to mens preparations for his reward. What Heathen that believeth that there is a God, doth not believe that Prayer to him is a necessary part of his worship?

Obj. *But is not your strict observation of the Lords Day a controverted thing?*

Answ. In this also I will strip thee of this excuse. 1. Spend the Lords Day but according to the common principles of Christianity and Reason, and it shall suffice: spend it but as one that loveth God better than any thing in the world, and that taketh more pleasure in his service than in sin and vanity: Spend it but as the *necessities* of thy

own soul, and thy *families* require; as one that's glad of so honourable, gainful, and delightful an employment, as the publick and private worshipping of God, and the serious contemplation of the Life to come: As one that knoweth the need and benefit of having stated times for the service of God; and what would come of all Religion, if the Time were left to each ones will? Spend it as men that put a just difference between the common business of this world and the things that concern your endless state; and that have considered the proportion of one day in seven, in reference to the different consequence of the work: Spend it as men that have lost as much time as you have done, and have need to make the best of the little that is left; and that are behind hand so far in the matters of your salvation; and have need to work with all your might; and should be gladder of the helps of such a day, than of thousands of gold and silver: Spend it as those that believe that we owe God as much service as the *Jews* did: Spend it as the ancient Christians spent it, that were wont to stay together almost from morning till night in publick worship and communion: Spend it as the Kings declaration requireth, which

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[*Our purpose and Resolution is, and shall be, to take care that the Lords Day be applyed to holy exercises, without unnecessary divertisements.*]

2. And if yet there be any doubt in this, I refer you to the Judgment of the Church of *England*, expressed in the *Homily of the Time and place of Prayer*. And for the *Time*, the *Name*, the *Antiquity*, and *Authority*, and the *Work* it self, I desire you but to receive what is there delivered, not by any factious persons, but by the Church. Do this, and we are agreed and satisfied. And I make it my request to the Reader, to peruse both *Parts* of that *Homily*, that he may know how far the Church of *England* is from the loose conceits of the enemies of Godlinesse: And if also you will read over the *Homilies* against the peril of Idolatry, you will the fullier know the Judgment of the Church about the manner of Gods worship. (Indeed the whole Bood is such as the people should be acquainted with.)

I Have done my part to open to you the Neceſſity of *SERIOUS DILIGENCE*, and to call up the ſluggiſh ſouls of ſinners to mind the work of their Salvation, and to do it *SPEEDILY*, and with all their *MIGHT*, I muſt now leave the ſucceſs to God and you. What uſe you will make of it, and what you will be and do for the time to come, is a matter that more concerneth your ſelves than me. If long ſpeaking, or multitude of words, were the way to prevail with you, I ſhould willingly ſpeak here while my ſtrength would endure, and lengthen out my exhortations yet ſeven-fold. But that's not the way: A little wearieth you: You love long feaſts, and long viſits, and playes, and ſports, much better than long Sermons, or Books, or Prayers. But it is no ſmall grief to us, to leave you in a cauſe of ſuch importance, without ſome conſiderable hopes of your deliverance.

Sirs, the matter is now laid before you, and much in your own hands; it will not be ſo long! What will you now do? Have I *convinced* you now, that God and your Salvation are to be ſought with all your might?

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If I have not, it is not for want of evidence in what is said, but for want of willingness in your selves to know the truth: I have proved to you, that it is a matter *out of controversie*, unless your lusts, and passions, and carnal interest will *make a controversie* of it. I beseech you tell me if you be of any Religion at all, why are you not *strict*, and *serious*, and *diligent*, and *mortified*, and *heavenly in that Religion* which you are of? Sure you will not so far shame your own *Religion*, whatever it be, as to say that your Religion is not for mortification, holiness, heavenlyness, self-denyal, or that your Religion alloweth you to be ambitious, covetous, gluttonous, drunken, to curse, and swear, and whore, and rail, and oppress the innocent: It is not *Religion* but *Diabolical serpentine malignity* that is for any of this.

It's wonderful to think, that learned men, and Gentlemen, and men that pretend to reason and ingenuity, can quietly betray their souls to the Devil upon such silly grounds, and do the evil that they have no more to say for, and neglect that duty that they have no more to say against, when they know they must do it NOW or NEVER! That while they *confess* that there is a God, and a life to come, a Hea-

ven and a Hell, and that this life is purposely given us for preparation of Eternity, while they *confess* that God is most wise, & holy, and good, and just, and that sin is the greatest evil, and that the word of God is true, they can yet make shift to quiet themselves in an unholy, sensual, careless life: And that while they honour the Apostles & Martyrs, and Saints that are dead and gone, they hate their successors & imitators, & the lives that they lived, & are inclined to make more Martyrs by their malicious cruelty.

Alas, all this comes from the want of a sound belief of the things which they never saw; and the distance of those things, and the power of passion, and sensual objects and inclinations, that hurry them away after present vanities, and conquer reason, and rob them of their humanity; and by the noise of the company of sensual sinners, that harden and deaffen one another, and by the just judgement of God forsaking those that would not know him; and leaving them to the blindness and hardness of their hearts. But is there *no remedy!* O thou the fountain of mercy and relief, vouchsafe these miserable sinners a remedy! O thou the Saviour of lost mankind, have mercy upon these sinners in the depth of

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their security, presumption and misery! O thou the Illuminater and Sanctifier of souls, apply the remedy so dearly purchased! *We* are constrained oft to fear lest it be much long of *us*, that should more *seriously* preach the awakning truths of God unto mens hearts. And verily our consciences cannot but accuse us, that when we are most *lively* and serious, alas, we seem but almost to trifle, considering on what a message we come, and of what transcendent things we speak. But Satan hath got his advantage upon *our hearts* that should be instrumental to kindle *theirs*, as well as *on theirs* that should receive the truth. O that we could thirst more after their salvation! O that we could pray harder for it; and entreat them more earnestly; as those that were loth to take a denyal from God or man; I must confess to you all with shame and sorrow, that I am even amazed to think of the hardness of my own heart, that melteth no more in compassion to be miserable, and is no more earnest and importunate with sinners, when I am upon such a *subject as this*; and am telling them that it must be NOW or NEVER; and when the messengers of *Death within*, and the *fame of mens displeasure* from *without*,

out, doth tell me how likely it is that my *Time* shall be but *short*, and that if I will say any thing that may reach the hearts of sinners, for ought I know, it must be NOW or NEVER. O what an obstinate, what a lamentable disease is this insensibility and hardness of heart! If I were sure this were the last Sermon that ever I should preach, I find now my heart would shew its sluggishness, and rob poor souls of the *serious fervour* which is suitable to the subject and their case, and needful to the desired success.

But yet, poor sleepy sinners, *hear us*: Though we speak not to you as men would do that had *seen Heaven* and *Hell*; and were themselves in a perfectly awakened frame, yet *hear us* while we speak to you the *words of Truth* with some *seriousness* and compassionate desire of your Salvation. O look up to your God! Look out unto eternity: Look inwardly upon your souls: look wisely upon your short and hasty Time: and then bethink you how the little remnant of your Time should be employed; and what it is that *most* concerneth you to dispatch and secure before you dye. *Now* you have *Sermons*, and *Books*, and *Warnings*: It will not be so *long*:

Preachers

Preachers must have done: *God* threatneth them, and *Death* threatneth them, and Men threatneth them, and it's *you*, it's *you* that are most severely threatned, and that are called on by Gods warnings, [*If any man have an ear to hear, let him hear.*] *Now* you have abundance of private helps, you have abundance of understanding gracious companions; you have the Lords dayes to spend in holy exercises, for the edification and solace of your souls; you have choice of sound and serious Books: and blessed be God, you have the Protection of a Christian and a Protestant King and Magistracy: O what unvaluable mercies are all these! O know your time, and use these with industry; and improve this harvest for your souls! For it will not be thus *always*: It must be NOW or NEVER.

You have *yet* time and leave to *Pray* and cry to God in hope: Yet if you have hearts and tongues, he hath an hearing ear; The Spirit of grace is ready to assist you: It will not be thus *always*: The time is coming when the loudest cries will do no good: O pray, pray, pray poor needy miserable sinners; for it must be NOW or NEVER.

You have *yet* health and strength, and bodies fit to serve your souls: It will not be so

always

alwayes: Languishing and pains and death are coming. O use your health and strength for God: for it must be NOW or NEVER.

Yet there are some stirrings of *conviction* in your *Consciences*: You find that all is not well with you: and you have some thoughts or purposes to repent and be new creatures: There is some hope in this, that yet God hath not quite forsaken you. O trifle not and stifle not the convictions of your consciences, but hearken to the witness of God within you: It must be NOW or NEVER.

Would you not be loth to be left to the despairing case of many poor distressed souls, that cry out, *O it is now too late! I fear my day of grace is past; God will not hear me now if I should call upon him: he hath forsaken me, & given me over to my self. It is too late to repent, too late to pray, too late to think of a new life, all is too late*. This case is sad: But yet many of these are in a safer and better case than they imagin, and are but *frightned* by the Tempter, and it is *not too late*; while they cry out, *It is too late*; But if you are left to cry in *Hell* [*it is too late*] alas, how *long* and how *doleful* a cry and lamentation will it be!

O consider poor sinner, that God know-

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eth the *Time* and *Season* of thy *mercies*: He giveth thee *Spring* and *Harvest* in their *Season*: and all his mercies in their *Season*, and wilt thou not know thy *Time* and *Season*, for *love* and *duty* and *thanks* to him?

Consider that God who hath commanded thee thy work, hath also appointed thee thy time. And this is his appointed time. To day therefore hearken to his voice and see that thou harden not thy heart: He that bids thee *Repent and work out thy Salvation with fear and trembling*, doth also bid thee do it *Now*: *Obey* him in the *time*, if thou wilt be *indeed obedient*; *He* best understandeth the fittest time. One would think to men that have lost so much already, and loitered so long, and are so lamentably behind hand, and stand so near the bar of God, and their everlasting state, there should be no need to say any more, to perswade them to be up and doing. I shall add but this: *You are never like to have a better time*. Take this or the work will grow more *difficult*, more *doubtful*, if through the just judgement of God, it become not *desperate*. If all this will not serve, but still you will loiter till time be gone, what can your poor friends do but lament your misery! The Lord knows, if we knew what words, what pain

pains, what cost would tend to your awakening, and conversion, and salvation, we should be glad to submit to it; and we hope we should not think our labours, or liberties, or our lives too dear to promote so blessed and so necessary a work. But if when all is done that we can do, you will leave us nothing but our tears and moans for self-destroyers, the sin is yours, and the suffering shall be yours: If I can do no more, I shall leave this upon record, that *we took your Time* to tell you home, that SERIOUS DILIGENCE is necessary to your Salvation; and that *God* is the *Rewarder of them that diligently seek him*, Heb. 11, 6, and that *this* was your *day*, your *only day*: It must be NOW or NEVER.

FINIS.